The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES.—No. 22. SATURDAY, JUNE 1, 1889.

RS. 6 PERANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10
SINCLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE Young Women's Christian Association of London have taken the girls employed at the Paris Exhibition under their charge, and are providing in every possible way for their spiritual and social well-being.

—THE *Sudharak* administers a sharp rebuke to the educated (?) Native audience at Poona who lately by hisses and obscene words obliged Pandita Ramabai to deliver her lecture (one of the Poona Spring Lecture series), in the New English School instead of the usual place. The *Indu Prakash* endorses this rebuke, and remarks "A Poona audience is notoriously unruly, and the people have gained quite a reputation for a spirit of insubordination, waywardness and want of respect for authority." Poona is one of the head-quarters of the National Congress movement. If its advocates there cannot listen to a Native lady like Pandita Ramabai arguing for the uplifting of the millions of child-wives and widows of India, *without greeting her with obscene remarks, they cannot* expect much sympathy from England.

—MR. SPURGEON, at the annual meeting of the Pastor's College Evangelical Association recounted how, during the late Down-Grade agitation, a gentleman who had for many years sent him £200 a year, wrote and said that owing to Mr. Spurgeon's recent action, he would not do anything more for him. Mrs. Spurgeon opened the letter, and laughed as she read it: "Cannot the Lord give my husband twenty thousand pounds if he needs it?" She sent the letter on to her husband at Mentone, and he also laughed when he read it. A friend who was present at once offered £100 per year, but Mr. Spurgeon declined the gift. He prayed his need over, and the next morning a lady sent him £200 in an envelope. He subsequently learned that this lady had felt impelled to leave London to seek Mr. Spurgeon, in order to give him this amount! At the end of the year this lady sent another £100. A day or two after a little boy brought a note to Mr. Spurgeon's house. A gentleman had given him 2d. to bring it; it contained £100. Then the lady sent £100 once more; she had forgotten the amount required. This was a total of £500 in place of the £200 withdrawn as a punishment for Mr. Spurgeon's faithfulness to Christ in doctrine.

—THE yield of opium, *chelna* and mangoes in the Patna district has been very poor. The *rubbee* harvest is also a partial failure. Much distress exists, and complications have arisen with regard to the local taxation. Patna is the chief district for the cultivation and manufacture of Government opium for exportation to China. Government drink-shops also abound there as in no other district in India. An agricultural, as well as a moral blight seems to be settling on the place. The new and astonishing development of the "Patna case" is referred to in our centre pages. Luchminia's enemies have had their refuge of lies swept away.

—MR. LAM FOON of San Francisco, has just returned to China with his family as a self-supporting missionary. He has made a fortune of three thousand dollars in the States and now goes back to his native country to spend the rest of his days in preaching the Gospel. His wife is a help *meet* for him, being a public speaker, an unusual trait in a Chinese woman. They are both intelligent and earnest Christians.

—PHILLIPS BROOKS, the great Episcopal preacher of Boston, who is always requisitioned to preach in Westminster Abbey on his visits to England, says—

Never shall my hand or voice be lifted against so-called temperance fanatics. If ever a cause justified fanaticism, the temperance cause does. To me there is nothing more disgusting, or more disheartening to the cause of humanity, than the selfish, ease-loving, luxurious man, indulging in dissipation and denouncing temperance fanaticism.

These remarks also apply to those who deprecate enthusiasm in attacking all other great world-evils.

—THE latest *Church Missionary Quarterly* has a photographic group of Bishop Sargent of Tinnevelly accompanied by the Rev. T. Walker, formerly curate to the Rev. E. A. Stuart's great church at Holloway, and the Rev. E. S. Carr. The latter gentleman appears to be clothed in one of the thin white collarless suits commonly worn by railway officials and others in this country. Those who believe the Divine statement that the health of the body is more important than the fashionableness of the raiment will applaud Mr. Carr's wise choice. There is nothing more uncomfortable for a congregation in India during the hot months, than to sit under a preacher who is sweltering in an unhealthy fashionable clerical costume.

—THE National Vigilance Association of England are continuing to follow up their attacks on the publication of immoral literature. When the last mail left, thirty summonses had been taken out against notorious publishers of obscene literature in London. It has been said that the prosecution of publishers of immoral books and prints only tends to spread the evil. There could not be a greater perversion of truth. If a just prosecution succeeds, the conscience of the public on these matters is intensified; and if it fails, the wrath of good men is roused all over the land, making the next prosecution an almost certain success. In this case, in his opening address for the prosecution, Mr. Costelloe said, "There are thousands to whom the perusal of inflammatory books may possibly make all the difference between innocence and a vicious life, or may very probably be the proximate cause and direct occasion of their first lapse from virtue. To safeguard this was not merely a reasonable policy; it was a primary duty of the State: and it was in view of that duty that the present prosecution had been commenced."

—HUGH PRICE HUGHES continues the discussion on missionary methods in India, in the *Methodist Times*. He deprecates the personalities which have been used and says—

It is really astonishing that so many of the defenders of the existing missionary policy seem to be incapable of discussing it on its merits. They all, with one consent, turn aside to make savage digs at "The Friend of Missions." In the name of common sense and common decency, what in the world does it matter who he is? Suppose he is Mr. Gladstone, or the Pope, or the man in the moon—what difference does that make to the historic facts and official statistics on which he bases his whole case? He makes no dogmatic assertions. He advances nothing on his mere *ipse dixit*. He respectfully and quietly states certain arguments, based, not on his personal authority or personal experience, but upon indisputable historic facts, and upon figures supplied by his opponents. Why cannot Christian men rise above irrelevant and unworthy personality? At any rate, we can be no parties to that miserable style of discussion. And, both to save time and to raise the debate to a rational level, we are willing to take it for granted that "The Friend of Missions," and the Editor of this journal are a pair of scoundrels, full of conceit, treacherous to the last degree, and absolutely ignorant both of foreign missions and of everything else. Now let these verbal and personal questions be buried; and let all men consider whether we are not in some danger of trusting the schoolmaster to do work that never has been done and never can be done except by the Holy Spirit. That is the point, and the only important point; and, whatever angry disputants may say, we shall keep hammering at that point until all the Protestant missionary societies have been compelled to face it.

"The Friend of Missions" is to return to the subject in a subsequent issue.

—MR. HUGHES was chosen to preach one of the most important sermons of the May Meetings, that of the London Missionary Society, at the City Temple, which was packed to the ceiling to hear him. The Chairman of the Congregational Union and most of the prominent ministers of the Congregational body were present on the platform and in various parts of the building. During the course of his address he said—

All history proved that it was impossible to bring the thoughts of men into harmony with the thoughts of Christ by processes of reasoning. It was the great mistake of Socrates to suppose that sin was the result of ignorance. It was the result of a selfish unwillingness to submit to Christ. The difficulty was in the will rather than in the reason; and no man ever had been reasoned or ever could be reasoned into Christianity. We could be saved neither by sacraments nor by syllogisms. Dr. Dale had truly said that regeneration was a new life received direct from God. Now, the new ideas which would regenerate human society, naturally sprang out of the new life.

The new life could never be produced by the new ideas. And how was this new life to be achieved? Only and always by direct personal intervention of the Holy Ghost. After conversion the human intellect, as Dr. Fairbairn finely argued, would find ample scope for its highest powers in illustrating Divine truth and bringing all the affairs of men into harmony with the purposes of God. "We speak wisdom among the perfect." But the great work of regenerating human society could be achieved neither by statesmen nor by schoolmasters, but only by the prophets of God, filled with the Spirit of God, and using the tongue of fire.

—THE London West Central Mission, under the management of Hugh Price Hughes and Mark Guy Pearse has just added another large Hall to the number of those at present in use. First-class workers are being raised up, as well as money and halls for the further extension of the work. Cleveland Hall, the newest acquisition, was inaugurated by the conversion of a notorious atheist of the neighbourhood. One thousand pounds was subscribed in one evening towards furnishing the coffee-bar, class-rooms, &c., &c., in connection with it.

—WILBUR F. SHERIDAN came to Blackford Street M. E. Church in Indianapolis as its pastor four years ago. There were then sixty-two members. He commenced operations by setting all these sixty-two members to work to bring others to Christ. To-day there are four hundred and forty-seven members in that church and four hundred and fifty-six other converts have joined other churches.

—A CORRESPONDENT of the Adelaide *Christian Weekly* (the representative Methodist journal for South Australia) hits the right nail on the head with regard to the question of an educated or uneducated ministry. He says—

My standpoint is that the Church should accept the workers whom God calls and of whom He approves, as evidenced by their success in winning souls. It is useless to attempt to improve on God's plans. If He sends a "Billy Bray," a "Foolish Dick," or an unlettered Carvosso into His vineyard, let us stand aside and allow Him to do it. If He wants a Hugh Price Hughes or a Mark Guy Pearse or a Samuel Knight, let us stand out of His way and permit Him to provide His own workers.

—THE same writer has been causing considerable sensation by pointing out that the number of souls known to be saved during 1889 in the Wesleyan Church in South Australia was twenty five per cent below the total number of ministers, thus each minister would average three-quarters of a soul gained for Christ as the apparent result of his year's work. The writer strongly pleads that there should not be so much dependence on the pastor, but that all the members of the congregation should be set to work to bring souls to Christ. He says—

I believe that there are now at this present time hundreds, if not thousands, of men and women in the Church soundly converted to God, who would be a power for God if they were only used and taken by the hand and helped into the work, and a task assigned them.

With regard to the pastors themselves, he writes—

The army of God's people want leaders with large, courageous, loving hearts, full of the love of God and His holy zeal; that are ready to drown the world's opinions and to seek to attract the people to hear them by giving them lively, loving service and words; men who think they have something else to do than write a sermon after the latest pattern, and having delivered it according to the orthodox style leave the results with—well, whoever they are left with they don't follow.

—WHEN a believer is abiding in Christ, this term "leaving the results with God" is a perfectly legitimate one, for by the Word of God we know that we are bearing fruit to His Glory all the time that we are abiding in Him, whether we know it or not. But the term "leaving the results with God" is often used by lazy and unspiritual workers who are not abiding in Christ, and who are not working on scriptural lines. In the mouths of such the phrase is mere cant.

—ONE of the taunts thrown at the Salvation Army in India is that they "are not capable of learning the language." When we consider the material from which their officers come this statement is rather surprising. Most of them are men who have been clever at their trades, and all, both men and women, have been found capable of managing all the business intricacies of a corps in the Salvation Army in England or America, before being drafted out here. The greatest possible care is taken in teaching them the various vernaculars. On enquiry at the head office in Bombay we found that not very long ago the Native who was acting as Hindustani *munshi* was dismissed, because it was found that he was teaching with a Deccanese twang instead of the purer accent of the North West Provinces. Though the Salvation Army and others like-minded with them deny that secular education has any part or lot in spiritual salvation, yet education is not despised when kept in its proper place. One of the present officers of the Indian Salvation Army was formerly a reporter on the staff of the largest of the London dailies, a post which would tax the talents of any of the fellows or graduates of the Bombay University to their utmost extent. There is no justification, therefore, for an educated European when meeting a Salvation Army officer to look down upon him for his lack of intellectual capacity. The Salvationist may be the most intellectual as well as the most spiritually-minded of the two.

—THE discussion is still going on in the columns of the *Christian*, anent the missionary letters of E. F. Baldwin of Morocco. He is traversed on a number of side issues, but the main point, his success, is most carefully avoided by his opponents. There are districts in the mission field, not one half so hard as Morocco, where thousands of pounds have been sunk in work amongst Mahommedans, so far without any apparent result. E. F. Baldwin and his fellow-evangelist, go out on the lines of Matt: x. without scrip or staff, or a pice in their pockets, and are the means of the conversion of scores of Mahomedans and some Jews, all in the course of a few weeks. After conversion these converts are thoroughly instructed in the Word of God, and are thus made powerful evangelists of others. For mission work amongst Mahomedans, E. F. Baldwin's work is without parallel.

—THE directors of the railway systems belonging to the millionaire Vanderbilt family have published an announcement of their decision to curtail the running of Sunday trains as much as possible. The great New York Central has joined in the movement.

—THE American Bible Society are doing a wonderful work in the priest-ridden States of South America. No less than two tons of the Scriptures were distributed last year in Bolivia alone. Ecuador is now the only Government in the world which prohibits the introduction of the Bible. A great work is being done through supplying the Spanish and Italian immigrants, who pass in a continual stream through Buenos Ayres, with the Word of God.

—Further details are to hand, showing the very superior chances of life possessed by teetotallers over moderate drinkers. The following is an extract from an interesting and important table of statistics which has lately been published. The first column shows the average mortality of the Rechabites, a very large English working men's Friendly Society, which only admits total abstainers to its ranks. The second column shows the average mortality of the Foresters working men's Friendly Society, which consists almost entirely of moderate drinkers, and holds its meetings chiefly in public-houses. Drunkards are rigidly excluded, and yet it will be seen that the mortality is more than twice that of the total abstainers.

Age.	Rate of Mortality per 1,000 per annum, in the order of Rechabites.	Rate of Mortality per 1,000 per annum, in the order of Foresters.
25	3.722	7.370
30	4.057	8.070
35	4.437	10.130
40	5.094	12.080
45	6.272	15.110
50	9.108	18.650
55	12.407	26.260
60	26.131	33.660
65	40.417	49.370

The statistics of the teetotal societies as compared with the moderate drinking societies in Victoria, Australia, which possesses a climate similar to some parts of India, show the same results as in England. As has been already pointed out, Insurance societies without exception, show a like state of things. The Sceptre Life Assurance Society, after twenty-three years' experience, finds that in its teetotal section, the death-rate is rather under 5 per 1000 per annum, whilst amongst the strictly sober and steady policy-holders, who belong to the moderate drinkers' section, the death-rate is more than double, or rather over 10 per 1000. In the Whittington Society, the death-rate in the moderate drinkers' section is also double that of the total abstainers' section. Space does not permit details of other societies, which show exactly the same result, viz., that the chances of life of the teetotaller are worth just double those of the sober and steady moderate drinker. This is a fact beyond all dispute.

—A new international paper, dated from Paris, has lately commenced publication. Its title is *Le Désarmement*, and it advocates the voluntary disarmament of all European nations. This course would set free millions of able-bodied men to engage in honest labour, and would also take off the grinding taxation, which like a quicksand is sucking down several of the European States to a certain financial ruin in the near future, unless rescued in the manner above proposed.

—"The problem of evangelization is solved when you have dissolved the unwillingness of each Christian to be an evangelist."

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

MISSIONARY SUCCESS IN THE TELUGU COUNTRY.

The last Report, just issued, of the American Baptist Telugu Mission, chronicles 2,700 more Natives baptized there during the past twelve months, in addition to the large numbers already reported. The missionaries are urgently calling for more men from the American churches who will come out and help in the pastorate of these multitudes of new converts. Lady Jersey in her late article in the *Nineteenth Century*, unworthily sneers at the large ingathering in the Tinnevelly district in 1876-8 and the following years, by hinting that it was because the "mission bodies were entrusted with the organization of the relief operations during the famine." But she is obliged to confess in the next paragraph the great change which has taken place, and says, "Neat little churches and hospitals appear in the midst of clean and well laid-out villages which were until recently the abode of squalor and dirt." Precisely the same thing will happen if our American brethren's appeals are listened to, and more men sent out to shepherd these newly found souls at Ongole.

No small part of these great ingatherings at Ongole are due to the "sixty-six helpers, or lay preachers . . . . men who have no education, except what has been imparted to them by the Holy Spirit. Many of them are grand workers, and have more influence than the ordinary preacher." So says the Report. Another interesting item in this Report is the fact that on "Sunday afternoons, all in Ongole who have any unction or desire to work for Jesus, meet in the chapel for half-an-hour, and from this go out by twos to some 18 or 20 different bazaars or villages within five miles of Ongole, and hold meetings."

Mr. E. A. Kelly, a lay missionary belonging to this mission has taken several extensive tours in the district, and in September baptised seventy-two converts in the month. Unbelievers in celibate missions will be interested to know that a large part of this success he owes to his wife who, he says, "has always accompanied me, and as a lady is a rare sight in these villages, she helps to attract large crowds of caste men and women to the tent, who probably otherwise would not come, and I do not miss the opportunity to make known to them the Word of God. Thus I generally have large audiences of attentive hearers."

In the Ramapatam district the missionary reports, "We have been carefully going through the list, village by village, and name by name, to ascertain if possible the exact whereabouts and standing of each member. In doing so we found that there were a good many who had no vital connection with the church, but whose names were still on the roll. Efforts were frequently made to reclaim them, but all in vain. We were therefore reluctantly obliged to remove their names from the list. Upwards of a hundred were thus excluded. But this has not really weakened the Church, for their connection with it was only nominal." An honest Church is always a strong Church.

In the introduction to the Report it is stated that recent missionary criticisms do not touch this mission for "all our little band are engaged in vernacular evangelistic work." This is the secret of its success. In India as everywhere else it has "pleased God by the foolishness of preaching to save them that believe."

At Cumbum at the beginning of last year cholera broke out. The Natives of the district left their villages and encamped on each side of the American Baptist Mission buildings and schools. The Rev. John Newcomb, the missionary in charge says, "I was advised to close our Boarding School and send the children to their homes, but as I believed that God would protect us I did not do so. The frightened heathen encamped on each side of us lost 70, but *we did not have a single case in our camp*. I must add that we used to go and preach to them and give them medicine and all the help we could." In connection with this station Mr. Newcomb proposes to erect rest houses at various places along the railway at a cost of Rs. 200 each, in imitation of the plan of the Government engineers, and thus, like them, be able to carry on his touring work right through the year and in all kinds of weather.

WHAT THINK YE OF CHRIST?

ANSWERED BY ONE WHO HAS KNOWN HIM FOR FIFTY YEARS.

Last Sunday evening the Rev. Dhanjibhai Nauroji preached at the Baptist Church, Bellasis Road, Bombay, from the passage Matt: xxii. 46. He said that the question "What think ye of Christ?" was a most important one, and one that should be settled at once. To commence with, he would put it in another form, and say "What think I, Dhanjibhai Nauroji, of Christ?"

It is just over fifty years ago since two young men were received into the Church of Christ. On the 1st of May 1839 Dhanjibhai Nauroji was baptised and four days afterwards, Hormazdji Pestonji, of Poona. Both of them live to this, the jubilee year, of their life in Christ. What do we think of Christ after being for fifty years members of His body? He (Dhanjibhai Nauroji) would speak for both of then, for he knew his brother Pestonji almost as well as he knew himself. Up to the 15th and 17th years of their lives they knew nothing of God's salvation, or of what sin meant in the Divine sight, or of any religion except a few prayers which they had to repeat in a language that they did not understand. About that period they first began to attend the school conducted by Dr. Wilson. Missionary schools were very different then to what they are now. There were then no Government grants, no University examinations and no cramming. The one object of the teachers was above everything else to train the pupils in spiritual knowledge. The Bible was at first a sealed book to the two boys, and they could not understand their teachers. Dr. Wilson and Mr. Nesbit laboured hard, earnestly and constantly not only to bring the Bible to the intellect but also to the hearts of their pupils. Some were greatly impressed. The interest in the Bible lessons increased. Hormazdji and Dhanjibhai began in addition to attend a Sunday school, the only one then in existence, taught by Mr. James Farish, the Acting Governor of Bombay. They also attended regularly the Christian services at St. Ann's Church, and so for months were breathing a Christian atmosphere. But the point of decision came soon after. Hormazdji and himself were both brought, about the same time, under a great fear of death, Hormazdji through an exceedingly narrow escape from drowning whilst bathing, and Dhanjibhai through witnessing some one die, weeping bitterly on account of their past sinful life. But they had great fear of the consequences of publicly avowing Christ, or "turning Feringhee," as the step was then termed. However the two lads and another one escaped from their houses one day to Dr. Wilson's house, with the desire of being baptised. The other lad was captured by his relations before that took place, and barbarously treated, but Dhanjibhai and Hormazdji were duly baptised, the one on the 1st and the other on the 5th of May 1839.

The act caused immense excitement, an excitement which cannot easily be conceived at the present day. There has been nothing like it before or since. All Native Society was convulsed. The Parsee community moved heaven and earth to get the two converts back. When fair means failed, foul ones were resorted to, and the lives of Dr. Wilson and the two lads were attempted to be destroyed.

Mr. Dhanjibhai went on to say, "Supposing Christ were to say to us at the end of fifty years service for Him, 'What is your opinion of me, O, Hormazdji and Dhanjibhai?' we should unhesitatingly say 'Lord Jesus, Thou art wonderful, precious, the chiefest among ten thousand, the altogether lovely One. Thou art our Saviour, we have found Thee, and we have found Thy salvation. Thou and Thou alone art the Christ, the Christ of God.' Christ is to us most precious. We are willing to give up everything as dross to win Him because He has laid down His life for us. We cannot measure the height, breadth, length and depth of Christ's love. To us who believe He is precious. When we see Him on the throne of His glory in that City, we can say, 'Oh Christ, blessed Christ, thou art wonderful, precious, thou art ours and we are thine.' This is the reply we make to this question, 'What think ye of Christ?' Now, what is yours? You call yourselves Christians. Good, very good! But what is your experience? What in your very heart do you think of Him? Do you love Him? Are you following Him? Are you willing to do or suffer anything for Him? If He is the Alpha and Omega of your life, then your heart is right with God. You are a Christian. But a Christian without Christ, a Christian without Christ in the heart is a *miserable* Christian. Woe be to that man or woman who calls himself or herself a Christian without having Christ in the heart! One thing more—the time is short. Perhaps tomorrow you will not be alive. If you will not have Christ now as your Saviour, you shall have Him hereafter as your Judge. If you know Him as your Saviour now, you will be glad and rejoiced to meet Him at His judgment seat hereafter. *Now* is the day of salvation therefore harden not your heart!"

A JAPANESE CHRISTIAN'S CONSISTENCY.

Mr. George Braithwaite, a member of the Society of Friends resident in Japan, writes as follows to the English *Friend of Missions*,—A blacksmith in Hobe became a Christian. After he was baptised he thought, "Now I am a Christian I cannot work on Sundays;" but then he considered, "If I do not work on Sundays, all the foreigners who are not Christians, and the Japanese officials will stop employing me, because they always want their work done on Sundays, as then they are at liberty to superintend it; however, I must make a stand now, or else I shall always have to work on Sundays." He therefore decided not to work on Sunday at all, but to be willing to work at any hour on any other day of the week. The next Saturday a note came, asking him to put up a stove at the house of one of the officials next day. He at once called and told the official that he had become a Christian, and so would not work on Sunday. The official said, "That's a queer notion, but you need not break the Sabbath over this job; you can come quite early and finish it in an hour or so, and then go home and tidy up and go to church all right." The blacksmith was firm, however, and in spite of the persuasions of the official he would not yield. "Well," the official said, "if you are so particular, you can send your best workman,

and he can do it, as I shall be here to superintend him." But the blacksmith replied, "I cannot work myself, and I will not make any of my men work." The official used all the arguments he could, but without effect, and finally, to the blacksmith's great relief, he said, "Well then, come at six o'clock on Monday morning and do it." When he told the story, the blacksmith said, "I kept saying to myself all the time, I must not yield; if I give in now, I shall always have to work on Sundays;" and he added, "I assure you that I have never lost a job that I know of by not working on Sundays, but have been a gainer in many ways."

EDITOR'S TABLE.

Dr. Murdoch's capital series of papers on Indian Reform are now to be obtained bound together in a comely volume from the Madras Christian Vernacular Education Society's Press. Most of these papers have already been favourably reviewed in the pages of *The Bombay Guardian*, but there is one suggestive incident in the chapter on demon-worship that had escaped our notice before. The Doctor states that "the majority of the demons are supposed to have originally been human beings, especially those who met with a sudden or violent death, and had been dreaded in their life-time. A British officer, mortally wounded in Travancore, was afterwards worshipped as a demon .... Brandy and cheroots, which the British officer loved during life, were his favourite offerings; but they were afterwards consumed by those who presented them."

MISSIONARY WORK IN INDIA FROM A NATIVE CHRISTIAN POINT OF VIEW, by Mr. S. Satthianadhan, M. A., LL. B., of Madras, published at the M. E. Mission Press (price, with postage, 9 annas) is a reprint of some papers which originally appeared in the *Harvest Field*, with considerable additions. Mr. Satthianadhan is not opposed to secular-educational "Missionary" work, but his own personal experience is exceedingly suggestive. He remarks, after saying all that he can in favour of the secular-educational system,

> But at the same time I believe it is the opinion of Native Christians in general that the Bible is not taught in mission schools at the present day with the same zeal and earnestness as it was twenty or thirty years ago when the Indian student had fewer examinations to pass. I was myself studying for some years in a mission school, where the Bible was taught in the same way as a play of Shakespeare, or a text book on history. We students were constantly reminded by the teacher that the study of the Bible would be of great help to us in the study of English literature. We were given ample philological notes. Parallel passages from well-known English authors were cited: but very seldom was there any attempt made to lead the students to a comprehension of divine truths. No appeals were made to the heart. No efforts were made to convict. Mere information was thought sufficient. The fact is, some of the most distinguished Natives of India are those who have been carefully instructed in missionary institutions, and have used their education and training to secure higher position and greater influence, with which they now the better withstand Christianity, whenever they are given an opportunity of doing so. Such a result is of course inevitable, but along with this some distinctly Christian results should have been produced. This, it must be admitted, has not been the case.

THE DEVIL'S MISSION OF AMUSEMENT, by the able East of London pastor and evangelist, Archibald G. Brown, has reached its eighteenth edition, which is a gratifying sign of the wide extent to which this useful work has been circulated in the Christian Church in England. In it the author says,

> It is only during the past few years that "amusement" has become a recognized weapon of our warfare, and developed into a mission. There has been a steady "down grade" in this respect. From "speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

The false maxim that something beside the Gospel is necessary to bring souls to Christ has also worked havoc in the Christian Church in India, only in other directions. The author concludes with the fiery exhortation to Christians to

> "Come out!" Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for "He suffered them not to speak, because they knew Him." Renounce all the policy of the age. Trample upon Saul's armour. Grasp the book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and intreat, as those who feel the waters of eternity creeping upon them.

We have received a pamphlet from the *Mahratta and Kesari* office at Poona opposing Mr. Malabari's efforts to legally prevent the consummation of child-marriages. The paper is written for the purpose of giving the impression that child-marriages take place in England at the age of twelve! with the consent of the the parents! and that therefore child-marriages in India at ten are perfectly right. This pamphlet has been sent round, we suppose, to all the Native papers, as Mr. Malabari's was. We can assure the editors of the Native Press that there are exceedingly few marriages under eighteen years of age, and that if a minister of religion dared to conduct the marriage of a child of twelve, all England would be roused, and the minister would be promptly and indignantly expelled from his church. The consent of English parents to the unnatural crime of giving a daughter of twelve years of age in marriage to anyone, is a thing that is inconceivable. The pamphlet in question is a fraud, and is evidently deliberately intended to mislead the reader, as a few words on the last page indicate that the writer knows what is the actual state of affairs in England in this matter.

JOHN BRIGHT AS A DOORKEEPER.

In the very midst of the great Anti-Corn Law crusade, says the *Friend*, John Bright was elected member for Durham, and it may be mentioned as an incident, which well accords with the tenor of his whole career, that on the Sunday following the election, as clerk of the little meeting at Rochdale, he read out his own name as doorkeeper for the ensuing month.

CONTAMINATING AMUSEMENTS.

J. H. Vincent says that he never denounces people for playing at cards, dancing and theatre going. But he leaves the adoption of these amusements to the judgment of the young people in this way; "I draw a picture of John Hall, Bishop Matthew Simpson and D. L. Moody sitting down together and shuffling cards for an evening, dancing with women in low dresses, or going to the theatre. They always seem shocked at the mere mention of such conduct by such Christians. But I ask them if they don't want as good a place in heaven as a bishop. And then I tell them that, if they can approve these amusements in church leaders, then, of course, they may ask the leaders to approve the same in them; otherwise, not." It is a good putting of the issue.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Pastor W. N. Hearn, of the Bethel Santhal Mission, Bethlehem, Jamtara, writes—"During the last few months we have scattered 2,500 copies of the Gospels, whose leaves are for the healing of the heathen. Pray for the readers, the humble Christians, the lonely workers, and the multitude that know not God."

—The Rev. R. A. Squires, M. A., of the Church Missionary Society, delivered an address upon Christianity to an audience almost entirely composed of Natives, in the Methodist Church, Grant Road, Bombay, last Saturday evening. At the close of the address a number of questions were answered by the Rev. R. A. Squires, and by the Rev. A. B. Wann, of the Scotch Church.

—Mrs. Liesching and her husband with their Native helpers have been holding a singularly successful Special Mission at Talimpitaya, Ceylon. Sixty-five heathen were brought to Christ, and large numbers of Christians entered into the blessings of full consecration. Some of the Native Christians were especially earnest in their soul-winning work.

—Mrs. J. C. Lawson writes from Sitapur—"It is rather late to give the news but some will be interested to know that the corner-stone of the Native Christian Girls' School of Sitapur was laid by Rev. T. S. Johnson M. D. on May 2nd. In the stone was placed a bottle containing a copy of each of the following papers—the *Indian Witness*, the *Banner of Asia* and *Kaukab-i-Hind*. The copy of the *Banner of Asia* was the one given up entirely to the Patna case. Sometime in the far future when this paper shall again see the light and shall reveal the story of Luchmin's wrongs, the generation of that day will be not a little astonished, and will wonder that such a cruel deed could ever have been perpetrated under a Christian Government."

—The missionaries of the Lahore and Calcutta districts are working hard with a view of inducing the Indian Government to restrict the sale of intoxicating drugs as well as drinks.

—The number of the members of the Scripture Union of Japan has increased thirty per cent. during the past year, there now being no less than twelve thousand.

—E. F. Baldwin, the author of the series of Missionary articles lately published in the *Christian* advocating the missionary methods enforced in Matt. x. is having marvellous success in his adoption of them. The latest news from him in Morocco tells of the return of Hosine and Abraham, two of his evangelists, after having baptized many Mahomedans during their six months tour. Abraham was placed in irons and put in prison for nine days for his faith. The work is growing in other places. Great attention is paid to training the new converts in the Bible. Several Jews have been converted, and work amongst them is spreading. One of them has been in prison for the faith. Mr. Baldwin and his helpers hold five meetings on Sunday, three on Monday, three on Tuesday, four on Wednesday, three on Thursday, three on Friday, and four on Saturday, at their head-quarters in Mogadore. The climate is very similar to that of Bombay. At the time of departure of the mail giving this news Mr. Baldwin was about to set out on another tour in the direction of Casa Blanca. He, and the other five "Matt: x." missionaries with him, wear the native Moorish costume, finding it most comfortable, and better for the work in every way. They set out on their tours without a pice in their pockets, and closely obey the directions in Matt: x. 11-14 "into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence" &c.

—The Church on the little island of Atafu, in the South Seas, includes in its membership all the adult people of the island.

—The London *War Cry* reports a meeting at Battersea, London, at which Staff-Captain B. B.

Cox, late of Bombay, was present, when "there must have been some twenty-five kneeling side by side, seeking with tears and great desires the salvation and power that would in turn make them reapers iu the world's great harvest-field." Many were sorry when Staff-Captain Cox left Bombay.

—We are glad to learn that the Rev. William Mansell, son of the well-known Dr. Mansell of Cawnpore, is coming out as a missionary to North India. There will be many who will be ready to give him a welcome.

—At the last monthly meeting of the Calcutta Missionary Conference, Bishop Thoburn, who had returned from Singapore, called attention to a letter he had received from the Rev. B. Fay Mills, a well-known evangelist of the Moody school, expressing a desire to make an evangelistic tour in India during the next cold season, at the urgent request of Mr. Moody, who himself offers to provide the necessary expenses. It was decided to request the Secretary to send Mr. Mills a hearty invitation to come and labour in Calcutta.—*Kaukab-i-Hind.*

—A Native Church of 50 members at Naini Tal contributes the entire support of its Native Pastor. This is good.

—The Rev. Henry Hobson with his wife, and a lady companion of the latter, have been murdered on the island of Ruatan, Bay of Honduras, Central America, by a young coloured man-servant, whose object in committing the foul deed was to get possession of any valuables that might be in the missionary's house. Mr. Hobson, who was a native of Jamaica, and about thirty years of age, was a Baptist missionary, and had been labouring in Ruatan (which is the largest of the Bay Islands group) since November, 1884.

—The *Christian* (London) says, "The 'Friend of Missions' (author of the late *Methodist Times* articles) is unquestionably right in his contention that the Scriptural course of the Gospel is upward from the poor to the rich, and not downward from the educated to the illiterate. To the poor the Gospel is preached."

—The Paris-Lyons railway directors are doing all they can in the direction of giving their employes one day's rest in seven, in lessening Sabbath work on the railways, and in boycotting immoral literature from the railway book-stalls.

—The Rev. John McNeill, one of the most experienced open-air preachers in the British Islands, has been lately speaking on the subject in London. He says that, where possible, open-air preaching should be commenced in an impressive way numerically. The minister should take his whole congregation with him to the street corner. There were some people who read their sermons, and thought themselves very clever, that would have their eyes opened if they would take their manuscripts into the street and read them there. They would find how little interest they excited. Finally Mr. McNeill said, "I never feel myself so near Jesus Christ as when I stand in the open air. I seem to have got rid of nineteen centuries, and to be standing close by the side of my Lord and Master."

—The London City Mission held its fifty-fourth Annual Meeting in Exeter Hall on the 9th ult. The missionaries of this society are about 500 in number and are much cheered by the blessing that they often experience in their work. The mission to cabmen continues to be a specially interesting one. There are within the area of operations about 15,000 men of this class, upwards of 1000 of whom are believed to be true Christians.

—The Rev. Thomas Harrison has closed his labours in the Beekman Hill Church, New York, after twelve weeks of continuous and arduous service. About 700 have come forward as seekers.

—The girls of the Wellesley College, U. S. A., within a very few days, raised nearly 400 dollars for the famine sufferers in China. A part of this sum represented genuine self-sacrifice, since it involved the surrender of certain pleasures in connection with the annual junior promenade, the one festival dear to every undergraduate's heart.

The Rev. Sam. P. Jones, writing to the *Christian Advocate* of his work in San Francisco says: The meetings are increasing in interest daily. Something like 1000 have so far manifested a desire to be saved, a large proportion of whom have been converted.

—Amongst the May Meetings there was one of a very unpretentious character, which was held at St. Jude's Vicarage, Kensal-green. It was composed of a few members of the Proportionate Giving Union, who met together to discuss the desirableness of forming a committee, and of taking other steps for the extension of the association, which has hitherto been under the sole management of its founder. A council and committee were appointed, whose names will soon be published, and the step taken will probably add much to the influence of the Union, the object of which is to extend the practice of proportionate giving amongst the various branches of the Christian Church.

—The London Missionary Society, with only 30 English missionaries in Madagascar, has the astounding number of 828 native ordained ministers, 4,395 native preachers, and 61,000 Church members.

—In spite of all opposition and discouragement there is no doubt that Christ's Kingdom is spreading in the earth. An American paper states that during last year there was an increase of nearly one million Native communicants in all the Christian Churches in heathen lands.

—We learn from the *Kaukab-i-Hind* that another veteran worker in the Indian Mission field has been called to his reward—the Rev. James Hobday, of Madras. He was born at Bangalore, and entered the Wesleyan ministry in 1852. Through his whole career he was an unwearying and zealous open-air preacher. He gave much assistance to William Taylor when the latter first went to Madras, and for several weeks was his chief interpreter when he preached to the Natives. He leaves a brother, George, who has been in the same ministry only a few years less than himself.

General News.

—In the small hours of the morning on Sunday last a violent dust storm with thunder and lighting and a sharp fall of rain passed over Bombay. The general feeling at the time must have been that the monsoon had burst, but when day dawned the sky was as clear as ever. No serious damage was caused by the storm. A large gold-mohur tree in the Fort was blown down on to a bullock cart which was passing at the time. Neither the bullocks nor the driver were hurt.

—It is said that ninety thousand Americans have already booked their passages for the international exhibition in Paris. There is so much that is objectionable in the exhibition that this is not a matter for congratulation.

—There was a singular May-day celebration at Birmingham. The brewers had organised a procession of drays and carts about a mile in length. Closely on its heels followed several thousand Temperance children. Their banners bore these devices;—"What has the trade done for us?" "Our fathers support the brewers and we starve." "The brewers are not our friends."

—Though no actual famine exists in Ganjam, the distress is very acute, and cholera of a severe type has broken out. Lord Connemara has decided to pay a visit to the district to see personally how affairs are progressing.

—The official scheme for the Siberian Railway has been approved by the Special Commission formed of the leading Russian engineers for the consideration of the subject. The line recommended will run from Zlatoonsk, through Kurgan, Omsk, Tomsk, Kansk, Irkutsk, Southern Baikal, Bossolskaia, Chita, Stretensk, and Khabarooka, to Vladivostock. The construction of the railway is expected to take five or six years, and its cost to be about twenty-five thousand roubles per verst.

—Remarkable weather is reported from Aitken, Minnesota, U. S. America. It is said that on the 2nd ult., at 4-45 p. m., it became so dark that lights were necessary in business houses, and the air was filled with snow that was as black and dirty as though it had been trampled into the earth. Six ounces of snow and ¼ oz. of dirt and sand were found in the bottom of a dish. The atmosphere at the time presented a peculiar greenish tinge. There was a little wind blowing at the time from the north-west, though there seemed to be considerable wind higher in the air. Solid pieces of ice and sand are reported to have been picked up in various places.

—Dust storms and heavy falls of rain are reported from various parts of India. Simla has had heavy rain and in the middle of last week Lahore was visited by a severe storm. The wind was tempestuous and accompanied by a deluge of rain, with thunder and lightning. In the city some fatal accidents occurred owing to falling houses.

—An alarming fire has occurred at Morehead, a suburb of Chicago, resulting in the almost entire destruction of the neighbourhood. Three hundred families were obliged to camp in the neighbourhood of their ruined homes, which they were unable to save from the flames. The fire was started by some boys, who threw away the lighted ends of cigarettes which they had been smoking.

—A number of Natives are being tried criminally at Calcutta for kidnapping and confining a woman in a coolie depot.

—In the Parish of Loch Broom in Scotland there lives an old crofter who is said to be the oldest man in Great Britain. Born on the 24th of Nov. 1783, he is now in his 107th year. He is still strong enough to cut all the peat for his own fire and carry it home in loads of three-quarters of a hundredweight, a distance of nearly a mile, one-fourth of which is up a very steep ascent and over a stony, rugged footpath. He eats porridge and milk for breakfast and potatoes, herrings, fish, and salt mutton when he can get it.

—Despatches from Rio de Janeiro contain particulars of the arrival there on March 28, of the London steam-ship Parkhurst, from Hull, with the cargo on fire, and the captain and most of the crew suffering intensely from severe injuries received while endeavouring to extinguish the flames, which broke out some days after the vessel left Hull, and continued during the entire passage, threatening the destruction of the ship. When the fire was discovered on March 23, the Parkhurst was 2,300 miles from Rio de Janeiro, and all the boats were victualled and got ready. Captain Robertson, however, induced the crew to stand by the vessel and make for Rio at the highest possible speed. The fire became so intense that part of the iron deck and of the sides above water became almost red-hot, and only by spreading wet sails over the deck and keeping them continually wet, were the men able to move about. Steam was injected with good results, and on the 26th the heat of the deck and sides had lowered, but it was then discovered that the fire had reached the port coal bunkers, and all that day and the 27th the crew were kept busy removing the coal. The commander was badly burned on the right leg, and seven of the crew also suffered from burns. The Brazilian Government will present a medal to Captain Robertson in recognition of his resolution and skill.

—Messrs. Mackinnon, Mackenzie & Co. received the following telegram from Colombo on Tuesday:—"Monsoon blowing strongly."

—A terrible explosion has taken place at Bhopal by which forty souls were hurried into eternity. Fifty-six maunds of gunpowder, which were waiting despatch to the magazine, exploded with a terrific report. The cause of the explosion is not known, but it is believed that a piece of flint found its way into the mill, and that a spark ignited the powder.

—During a Rajput marriage ceremony in the village of Akbarpore, Behar, a fire broke out, and the flames completely blocked up the entrance, shutting off the only way of escape from

the crowd of men, women, and children congregated inside. The fire raged so furiously that the place was gutted in a few minutes, and when the ruins had cooled sufficiently to permit of a search among them, not a single person was found alive. Altogether one hundred and fifty persons, who had assembled to make merry, perished. Of the wedding party, the only two who escaped were the bride and bridegroom. They were rescued by the latter's father, who perished in a futile effort to assist the others to leave the building.

---It is reported that orders have been given, at the various Government works in England, to pay the workmen's wages in future in silver, so far as an amount in silver is legal tender—namely, up to 40s. In some cases an enormous heap of silver will be required—for instance, at Woolwich, where from twenty to twenty-five thousand pounds are paid away weekly. In Birmingham the amount is about one thousand pounds. One explanation is that great inconvenience has hitherto been felt by the men from having to get gold changed before they could make their weekly purchases. The small tradesmen with whom they deal are often unable to give change, and too frequently the only recourse is to the public-house, where, of course, more or less of the sovereign is "melted." To remedy this evil the wages are now to be paid in silver. Besides this advantage, however, there undoutedly is the further one of relieving the bank of some of its large over-stock of silver, and bringing back a good deal of gold to London, where it is more needed.

—The export of grain from Gulf ports has been prohibited by the Persian Government. This does not apply, however, to stocks now ready for export.

—A Bill has been drafted on the leprosy question, and will be shortly brought forward for consideration.

—In preparation for the International Exhibition at Paris, M. Goron, the Head of the Detective Department, has had from the London and New York police, photographs and full personal descriptions and biographies of all the principal British and American pick-pockets. These he has had bound into a book, and has trained from amongst his subordinates a special *brigade des pick-pockets* in its contents. He has further drilled a portion of this band in the English language in addition to learning it himself. Three Italians who have been in the habit of ripping pockets with razors and abstracting their contents have been caught at the Exhibition, but no Englishmen or Americans as yet.

—Mr. Henniker Heaton, M.P., has been again calling attention to the anomalies of the Anglo-Indian Postal system. Large numbers of letters and newspapers are now sent from England to France in parcels from whence they are sent on *by the ordinary English mails* at half the rate charged in England. One firm alone saves £1,300 a year by this plan. The contrast is still more ridiculous at Zanzibar, in which town there are two Post-Offices, one English and one French. A person by going to the French office can send a letter for 2½d to England, whilst he is charged 5d at the English office, a few steps off. Further than that, an English mail-steamer will bring a newspaper to India, and the charge will be 1½d for the carriage, but if the paper is addressed to Australia which is double the distance, the same mail-boat will carry it on and the charge will only be a penny. Mr. Heaton has declared his intention of working on until letters are sent to and from India at the rate of a penny.

—On Wednesday, the 8th instant, a new lifeboat, built to the order of the Indian Government, was tried successfully in the East India Dock, London. She has been constructed under the supervision of the Royal National Lifeboat Institution. The craft is 39ft. long by 9ft. 6in. beam, and has an iron drop keel for use in sailing. In testing her, her full equipment for service—oars, masts, sails, anchor, and cables—was put on board, and weights representing sixteen men of eleven stone each were lashed to the thwarts. She was then upset, when she immediately righted herself, and all the water inside her escaped through the relieving valves in forty-six seconds. Her masts and sails were set, and she was again capsized, but recovered herself in the same satisfactory manner. The weight of twenty-eight men in addition to the sixteen already mentioned, was then placed on the gunwales, and the boat filled with water so that she was almost submerged. Her stability even in this condition was found to be satisfactory. The builders state that she "will be the first lifeboat placed on the coast of India."

—While an express train was proceeding from St. Petersburg to Vienna, the luggage van caught fire. Count Savorgnan de Brazza, brother of the African traveller, was one of the passengers. His well-known collection of old gold and silver plate was in the midst of the flames. The heat was sufficiently great to reduce the collection to shapeless pieces of metal.

—Says "A Country Rector," writing to the *Notts Express*:—I chanced to be at Loughborough Station on Monday morning when the trains were landing on the platform those who were bound for the races, and those who were come for the opening of the Salvation Army Barracks. I need not say the contrast was *marked*. And yet to many of the latter it might have been said, "And such were some of you." These redeemed characters and changed lives are among the marks of the true Church at which we all can aim, the contested points remaining for the present in abeyance.

—The total number of deaths registered in Bombay during the week ending Tuesday, 28th May, 1889, was 472, being 26 less than the preceding week and 29 more than the week ending the 22nd May, 1888; 37 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 16; Brahmins, 24; Caste Hindus, 231; Hindu outcastes, 41; Mussulmans, 106; Parsees, 27; Jews, 2; Native Christians, 16; Eurasians, 2; Europeans, 5; while the rate of mortality per 1,000 of the population was 25·73. There were 125 deaths from remittent fever, being 17 less than the last week, and 22 more than the corresponding week of last year. There were 10 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 69, 19, and 6 last week, against 77, 14, and 12, respectively, in the corresponding week in the last year. During the week 292 births were reported in the different districts.

—Two temperance lectures were delivered last week the in the spacious Railway Institute, Hurda. The Rev. Isaac Row, Secretary of the Anglo-Indian Evangelization Society, and Mr. Kersey, Evangelist, were the lecturers. Several persons signed the temperance pledge. The Rev. T. E. F. Morton purposes shortly to follow up these lectures with others.

—It is not Christianity, but its professors, that are failures. Are we anything of a success?

—The P. & O. S. N. Company's s. s. Oriental, with the outward English mails, of the 17th instant, left Aden for Bombay at 9 o'clock on Tuesday morning, and is expected to arrive at Bombay at 6 a. m. on Sunday (tomorrow).

—The rate of exchange this week is quoted at 1s. 4⅛d.

Telegraphic News.

Paris, May 23rd: The question of arraigning General Boulanger will probably be deferred till August.

St. Petersburg, 23rd: The Shah of Persia arrived here to-day, and was received in great state by the Czar and Czarewitch. The Russian Press, in discussing the Shah's visit are very sanguine as to the political results which will follow.

Berlin, 23rd; The strike movement continues partially in various German mining centres. The colliers near Prague have struck.

London, 24th: In the House of Commons last night, Sir John Gorst, Under-Secretary for India, in reply to a question, said he had not yet ascertained whether legislation was necessary to give effect to such proposals made by the Public Service Commission as the Government may adopt.—The Mayors of Dublin and other principal Irish cities have presented Mr. Parnell in London with addresses upon the subject of refuting the calumnies which have been published regarding him. They declare therein that they never accepted the Special Commission as a fair tribunal for trying the charges, and that the judges are not competent to decide fairly the political issues submitted to them. The Mayors, therefore, relied on the verdict of history.

Berlin, 25th: King Humbert had arranged to visit Strasbourg on his homeward journey with the Emperor William, who had ordered a grand review of the Strasbourg garrison to be held on the occasion of the Italian monarch's visit there. All this, on becoming known in Paris, evoked such intense excitement and bitterness that King Humbert has abandoned the project. It is an undoubted fact that the visit of King Humbert to Berlin has greatly strengthened the alliance between Italy and Germany. Signor Crispi is reported to have said while here that he was quite indifferent as to the attitude of France in any matters affecting Italy.

26th: King Humbert has stated on his homeward journey. His Majesty will travel incognito and avoid the town of Strasbourg *en route*. Signor Crispi, speaking at a dinner given in his honour by the Deputies of the Reichstag, declared that the Triple Alliance was now unshakeable, and that its object is the preservation of peace.

London, 26th: The Prince and Princess of Wales yesterday afternoon reviewed the London Fire Brigade on the parade ground of the Horse Guards, when the Royal carriages were surrounded by a surging mob, causing no little alarm to the occupants, The Duke of Cambridge who was on foot was very roughly hustled. The mounted police who came up and cleared a way for the Royal party overthrew several of the mob in doing so.

27th: Her Majesty's twin screw despatch vessel Surprise has stranded off Syracuse after colliding with and sinking the steamer Nesta.

Berlin, 27th: Forty members of the committee appointed by the miners on strike in Westphalia have been arrested on suspicion of being connected with the Socialist movement.

St. Petersburg, 27th: The cordial reception given to King Humbert at Berlin by the Emperor of Germany has produced a strong reaction in Russia in favour of France.

London, 28th: In the House of Commons, Mr. O'Brien, in a vehement speech, moved the adjournment of the House as a protest against the employment of the forces of the Crown in the eviction of thirty of Lord Lansdowne's Irish tenants to-day. Mr. Balfour warmly defended Lord Lansdowne, and said he was a humane and upright landlord, and that the Plan of Campaign was solely answerable for the evictions. Mr. Gladstone gave Mr. O'Brien his qualified support, and attacked the policy of the Government in Ireland. The motion was rejected by 208 against 162 votes.

29th: The House of Lords have passed the Budget estimates.—In the House of Commons last night, Mr. Edmund Robertson, member for Dundee Town, moved that Lord Salisbury's salary be reduced £100 per annum as a mark of disapproval for having withdrawn Lord Lytton, the British Ambassador, from Paris during the Exhibition festivities. Mr. Robertson accused Lord Salisbury of conspiring with the other Powers to boycott the French Exhibition. Sir James Fergusson, in reply, denied the charges brought against the Premier, and said that our relations with France were in no wise disturbed by the absence of our Ambassador from the opening ceremonial of the Paris Exhibition. A long and animated debate followed, and the motion on being put to the vote was rejected by a majority of 92.—The freedom of the City of London was presented to the Marquis of Dufferin at Guildhall to-day.

Calcutta 29th. A special London telegram to the *Englishman* says that on Colonel Yule's retirement, which takes place shortly, Sir John Gorst introduces a Bill for reducing the number of the India Council.

London, 30th: A banquet was given at the Mansion House last night in honour of the Marquis of Dufferin. Lord Salisbury, in receiving the memorial lately adopted by a large number of Irish Peers and Commoners in favour of the abolition of the Viceroyalty of Ireland yesterday, said that the matter was being considered by the Government, but that it was difficult to pass a Bill in reference thereto this Session. Meanwhile, however, the Earl of Zetland had accepted the Viceroyalty of Ireland. There has been but slight resistance offered up to the present to the evictions on Lord Lansdowne's estate.

ECHOES FROM THE MAY MEETINGS.

In an earnest letter to the *Christian* of May 10th, Mr. Reginald Radcliffe trumpeted forth a call to "prayer and humiliation" during the London May Meetings. Dwelling upon the crying importance of Foreign Missions he said, it was not over the thieves, and drunkards, and fallen women of Jerusalem that Jesus wept; but because the city did not know the time of its "visitation," and the things that belonged unto its "peace." Is it not thus that we are sinning by not caring to obey Christ's great last command to share with the heathen what has been entrusted to us? If we live in disobedience and bloodguiltiness, can we expect the Holy Ghost to work by us? And without the Holy Ghost are we not without any power for propagating the Gospel, even in London? . . . In a spirit of brotherly love, it may be profitable to compare missionary methods, but remembering that our marching orders are "Forward," and "Forward at once," and that wisdom is promised to every believing seeker without upbraiding, would it not be well, if, meanwhile, at convenient times, during the May Meetings, special opportunities should be arranged for one-accord-prayer? I suspect the 120 in the upper room were about as ignorant in Jerusalem as we are in London, and that all their enlightenment came from their Father and our Father. They needed one-accord-prayer and wisdom, and they obediently waited. We need one-accord-prayer and wisdom, and should not we likewise obediently wait? Does it not please God when we are all of one accord? Would not our united asking for wisdom gratify our heavenly Father? Would He not be sure to send such a blessing as would speedily be felt to the ends of the earth? What brethren or sisters deserve our sympathy at this time more than true self-denying missionaries amongst the Jews, the Mohammedans, and the heathen, and amongst the world's population? Why not have times as of Pentecost repeated?

In consequence of this letter a United Meeting for prayer was arranged daily at Exeter Hall, from May 13 to 18th, by Messrs. Broomhall, Mathieson and other well-known Christian workers of the Metropolis.

The Bible Society.

At the meeting of the British and Foreign Bible Society the Earl of Harrowby said the King of Denmark had sent a letter, and 9,000 of his people of all churches had signed a petition, begging the society not to withdraw from that country. This petition is now in a bound volume at the Bible House. In Italy there were three "unexpected allies to the Bible Society." The agnostic Editor of the *Secolo* of Milan has circulated in halfpenny parts 70,000 copies of of the Bible; a Jew publisher in the same city had published a handsome volume in numbers with Doré's pictures; and Signor Bonghi had issued a "Life of Jesus." The Rev. W. Major Paul read a financial statement showing that legacies are £30,000 less than last year when they went up to the abnormal figure of £60,000; donations are £4,000 less. The figures are: Total receipts, £212,655 15s. 7d.; payments, £226,164 14s. 5d.; deficit £13,508 18s. 10d. But taking the three past years, 1886-7-8, the figures are; Receipts, £684,792 11s. 11d.; payments, £682,764 7s. 3d.; showing a balance on the right side of £2,028 4s. 8d. Issues from the Bible House; Bibles, 641,902; New Testaments, 870,146; portions, 275,033; in all, 1,787,081. Issues from abroad; Bibles, 168,239; New Testaments, 613,536; portions, 1,108,348; in all, 1,890,123, total issues for the year, 3,677,204.

The Archbishop of Canterbury,

At the meeting of the London Society for promoting Christianity among the Jews, said he was informed by Bishop Blyth that quietly, since the beginning of this year, the Turkish Government has withdrawn its restrictions upon the settlement of the Jews in Palestine, and that probably the result will be that they will flock there in thousands. Looking at that fact, the Archbishop strongly urged the Society to concentrate its attention upon Palestine—advice which was evidently quite consonant with the views of those present. Another speaker at the same meeting said that forty years ago the nnmber of Jews in Jerusalem was 8,000, and in the whole of Palestine about 20,000; now there are 20,000 in Jerusalem alone, and perhaps 60,000 in the country.

Canon Hoare, who boasts of sixty-nine years connection with church missions took the Chair at the anniversary of the Church of England Zenana Mission Society. Several speakers maintained that the way to the heart of India's sons lay through the influence of their wives and mothers. A remarkable instance of the power of the

Word of God

was given by one of the speakers at this meeting. He said that a few years ago an officer at Bangalore gave a Bible to a Jew trader, who accepted it abruptly, with this ejaculation, "It's God's will." Next year he came with his two sons and said, "I bless you in the name of the God of Abraham, Isaac, and Jacob. I am one of the sons of Israel. When I came down last year at Karachi the first European I met offered me a Bible. I cursed him and went on. At Bombay it was the same. At Mangalore a padri (*i. e.*, missionary) offered me one and I cursed him. As soon as I came here you offered me one, and I said it must be God's will, and took it, and now I and my two sons know Jesus to be the Messiah."

Nine Elms Prison Mission.

In connection with her mission to discharged prisoners, Mrs. Meredith gave the following touching illustration. "A woman who had spent a considerable part of her life in prison was led to receive the Gospel and to become a new creature. When she left, it was her joy to make known to others the Saviour she had herself found. Not long ago she found herself at a railway station, and she was there spoken to by a poor young girl, who asked her if she could tell her where a night's lodging could be obtained. The girl was evidently a stranger and friendless, and the reply she received must have gladdened her heart: 'I am hardly the right person, perhaps, to whom you should apply for a night's lodging; but if you will come with me I will take you home with me, and you shall have my bed;' and she was as good as her word. The next day she brought the poor young girl to the Institution. This was one instance which went to show that those who had been befriended did not forget to befriend others as opportunities arose."

Lady Aberdeen

distributed the prizes in connection with the Ragged School Union. There were 728 in all. A novel form of prize was given this year for the first time—thanks to Mr. Compton, comptroller of the Post Office Savings Banks, who himself was present. No less than 335 of the winners have received a Savings Bank book containing the sum of 5s. accredited to them by the Postmaster-General. An address, very pretty and very much to the point, was given by Lady Aberdeen to the children.

At the conference of the Pastor's College Evangelical Association

Mr. Spurgeon.

gave an address on "Reality in Religion." Urging the necessity for reality in preaching, he said they must be bound by the Word of God, and not the Word by them. He recommended ministers to be strictly honest also in their dealings with the world. There were some preachers who seemed almost useless outside of their pulpits. Oh, that they might in their visiting "be like one of whom he had heard it spoken; Well, if he has come, you know he has been." A man who was really united to God was ready for service wherever service was possible; indeed he was always serving God. Turning from the ministers to the people: it was not every member of a church that recommended religion. He had heard of a ridiculous story of an Irishman who having to go to a certain place thought himself too great to walk, and not being able to get a sedan-chair, excepting an old one without seat or bottom, walked all the way inside this, the bearers simply carrying the handles. He said at the end, "If it was not for the dignity of the thing I would not have done that." Some people's religion fitted them no better. When religion ceased to be real to them, let them drop the name. Some people's religion also was simply to provide for death and judgment. If religion was not everything it was nothing. Some, too, were religious at certain times. But what if they died in the interval? Such religions would make the world rightly consider if there were any truth in them. Let the members of the church

Keep Shy of Shams.

Let them beware of sham doctrines. Some doctrines were dropped because people saw nothing in them; as one might cast off the "p" of "psalm." He believed in a real election and a real redemption; and he believed in a real heaven, and, also, in a real hell. Let them also avoid sham experience. Let them avoid especially that religion which did not pray.

PREACHING TOURS IN INDIAN VILLAGES.

Rev. T. E. F. Morton of Khandwa, C. P., sends us an account of his sixth tour in the villages of the Khandwa district. He appears to have found very considerable difficulty in obtaining a cart for this journey. He says, "Our faithful evangelical work scares these drivers." Rupees 150 will cover the cost of a broad substantial cart and a good pair of bullocks. Here is an opportunity for one of the Lord's stewards.

The general features of this tour were much like those already recorded in our pages. Mr. Morton was accompanied by several Native helpers, who sang, and preached and rendered serviceable help in every way. One of these Isá Das, a baptised Sadhu, was specially useful on one occasion, in giving his testimony before others of his old caste and calling who were still trying to save themselves by a weary round of works and pilgrimages. They were deeply interested. Many tracts were distributed, which in some cases caused considerable alarm as they were taken for Government tax papers and it required explanation to re-assure the villagers. At one place a man came to the camp and said that the people listened well to God's words but that they "dont wish to change their style of dress, manner of eating &c. We told him that we were come at Christ's command to get them saved, but not to interfere with their habits of dress, eating, work &c. Feeling weary, I dropped asleep but preacher Surjoo talked on and explained matters till 12 p. m., I am given to understand that the man promised to renounce all idolatry and seek the blessing of the living God, and not that of the idols, on the gram to be sown."

The villages visited were as follows:—Soorjam, Bara Chegaon, Dondwara, Aswari, Sirsoor, Bhil Kheri, Chirbel, Kolga Kheri, Buipal. At every place an attentive audience gathered to listen to the preaching and singing.

If India is to be saved at all it must be by some such means as these. Continued casting of the seed beside all waters, a steady sowing of the good seed in the form of tracts, portions of Scripture, and the preaching of the Word are the first essentials of success in mission work in India. If the Church of Christ would only "throw aside every weight" and just set steadily to work amongst the hundred thousand villages in India, in a very few years a Pentecostal blessing would break out which would sweep all before it, and would be without parallel in the history of the Church.

There is not the slightest reason why the Ongole and Tinnevelly ingatherings should not be repeated in every part of India.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m.
Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive Subscriptions and Advertisements.

SATURDAY, JUNE 1ST, 1889.

NOTES AND COMMENTS.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Mr. "Justice" Mitter, of Patna Case notoriety, is about to retire from the bench of the High Court of Calcutta. Mr. Amir Ali, a Mahomedan lawyer, is chosen in his place. Mr. "Justice" Macpherson and Mr. Quinn, the two other principal official agents in Luchminia's degradation, are on furlough in England, presumably to look after their interests there, and to plead in support of their fell action in the Patna case, no matter what may be the consequences to their victim. The world may well look on in astonishment at such an exhibition of British chivalry.

The attention of our readers is again drawn to the full and accurate history of the Patna case contained in the pamphlet entitled "A Terrible Crime under British Rule in India," an advertisement of which appears on our last page. It will be seen that a Supplement has been added, bringing the particulars down to the latest date.

A correspondent has sent us the Wine and Spirit list of Acton and Worthington of Dublin, drawing attention to the testimonials contained therein to the quality of certain wines, from an Archbishop of Canterbury, a Bishop of Cashel, and a Bishop of Antigua. We would point out to our correspondent that these undated testimonials are very old. An English Archbishop in 1889 would almost as soon think of cutting off his right hand as of penning such an effusion as the following by Archbishop Longley contained in the above wine-list—

I like the Superior Sherry very well. Your Port is good. Claret good too. Send me also some of your Luncheon Sherry. The Butt of Sherry has just been bottled, and has been pronounced in fine condition, and by all, as a very fine wine.

The Church of England Temperance Society should request Messrs. Acton and Worthington to take such very ancient and misleading testimonials off their list.

Abkari is the title of the new monthly periodical of the Anglo-Indian Temperance Association, of which Mr. Samuel Smith, M. P., is President; Mr. H. M. Matheson, Treasurer; and Mr. W. S. Caine, M. P., Secretary. *Abkari* is a business-like looking publication.

Panchayets have been held amongst the *Ahir* caste in Benares at which resolutions have been passed forbidding the use of intoxicating drink and of all kinds of narcotic drugs, and providing for punishment in cases where this rule is infringed. This was the outcome of a meeting held amongst them by the Benares Total Abstinence Society presided over by the Rev. A. Parker and addressed by Pandit Raj Nath Sahib and others.

Five English Liberals, and five alone, voted against the Sunday closing of public-houses on March 27th last. Three of these were brewers, one was the brother-in-law of a brewer, and the other one was Charles Bradlaugh, the atheist. An appropriate company.

Mr. Wallace J. Gladwin, one of the Editors of the *Banner of Asia*, appears to be making good use of his time in passing through London, *en route* for America. The last mail brings intelligence that he was announced to speak at the Mansion House on Native Races and the Liquor Traffic, and on the moral situation in India at the Annual Meeting of the Friends' Association for abolishing the licensing of vice in British possessions.

At the annual meeting of the Moravian Missionary Society, Sir Robert Phayre expressed the conviction that the wonderful success of Moravian missionaries is due to the fact that they preach a simple Gospel. While questionings are heard on all hands, whilst cultured centres are considering philosophies and sacerdotalism, it is being proved throughout the world that the one thing that is needed for men everywhere is the simple truth as it is in Jesus Christ.

A literary correspondent of the *Northern Christian Advocate*, having made the extraordinary statement that the Authorized Version, "wretchedly misrepresents the glorious truths of the Bible on every page," and that from it "it is impossible to know what the sacred penmen wrote," he is challenged by another correspondent to produce ten passages taken from any ten consecutive pages of the Authorized Version which illustrate and sustain this statement. In his reply he does not give even one.

Bishop William Taylor writing to one of his African missionaries working in a climate worse than most parts of India, says, "If you will be sure of eight or nine hours sleep every night, and one day per week for Sabbatic rest, then you may count on working effectively for twenty years to come. If you won't do this, then five or six years of waning strength will finish you. I am anxious that our Father shall get all the effective work by you possible." Bishop Thoburn, whose experience of India is as lengthy and varied as almost any man in existence, holds similar views.

EXTRAORDINARY DEVELOPMENT OF THE PATNA CASE.

"There is a God in heaven that revealeth secrets."

It has been shown in these pages that the Christian girl Luchmin (or Luchminia) of Patna was treated with shameful injustice by the magistrate Quinn, in the shutting out of evidence on her behalf. It has been further shown that the selected evidence upon which he consigned her to a life of infamy was inadequate, even if true. It now transpires by the confession of the principal witnesses that even that evidence was false.

The following is a translation of affidavits made by Mahtabo, the mother of Luchmin, and by Gurmukh Narain, her uncle, at Bombay, on May 20th :—

AFFIDAVITS.

When I went to the Magistrate's Court at Patna about my daughter Luchminia, who had gone to Miss Abraham's house, I did not give true evidence because I was afraid to do so. Radakissen had threatened to beat and kill both me and Gurmukh Narain, my late husband's brother, and our caste people had threatened to put us out of the caste, if we did not help to prevent my daughter Luchminia becoming a Christian, and say that Luchminia was married to Radakissen. Other castes also, and all the Hindus at Patna were angry at Miss Abraham, and we were afraid.

I gave false evidence because I was in fear of my life. Being now away from Patna and able to speak in safety, I now wish to tell the truth as follows:—

Luchminia was never married to Radakissen. Radakissen knew that according to caste rules she could not be married to him. There was no attempt at marriage between them, no marriage form or ceremony whatever was gone through.

When Luchminia was married to Durbarry Lall, she was nearly 9½ years old. After two years her husband died. She then lived six months with her husband's father at Sultaugunj. It is more than three years ago that I brought her away from her father-in-law's house. She is now almost 15 years of age.

My daughter is very unhappy at Radakissen's house and cries much. Radakissen is a big strong man and there is a prostitute living with him.

I wish my daughter not to remain there.

× The mark of MAHTABO.

I have read the foregoing, and from my knowledge, I believe it to be all true. I also gave false evidence at Mr. Quinn's Court at Patna, under fear of my life. I regret having done so and I make this statement desiring that the truth may be known, and that my niece Luchminia may be taken away from the house of Radakissen, to whom she was never married.

GURMUKH NARAIN.

The above statements were read over to the said Mahtabo and Gurmukh Narain who signed and solemnly declared the same to be true in my presence.

EDWIN R. SMETHAM,
Notary Public, Bombay.

May, 20th 1889.

Luchmin has now been in the vilest of human slavery for nearly six months, struggling, weeping, appealing to be free. In view of this absolute miscarriage of justice, what is the Viceroy, who exercises despotic power, going to do? Or, if he should fail in this critical moment in his first duty, viz., to protect the rights of a British subject under his authority; what will the Imperial Government do? If the liberation of Luchminia, the Christian Slave under British Christian rule, cannot be obtained in any other way, let her case be carried on to every electoral platform in Great Britain.

SERVICES FOR SAILORS IN THE BOMBAY DOCKS.

Many residents in Bombay are unaware of the bright "Bethel" services that are held by the Bombay Young Men's Christian Association every Wednesday evening, (7.30), and Sunday morning, (11.0), at either the Prince's or the Victoria Dock. The location of the vessel on which the service is held, may be known on Sunday morning by the Bethel flag flying at the mast, and on Wednesday evening by the bright lights on board. On Wednesday last, the service was taken by Mr. Henry Conder, of the G. I. P. Railway, who spoke from the passage "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." He commenced by giving an account of a man who gave himself up for murder, twenty-two years after it was committed. He travelled all round the world, but said that he could never erase from his mind the memory of the eye of the murdered man just before he died. That eye haunted him day and night for the whole twenty-two years, and the pressure on his mind became worse and worse, until at last, he was obliged to return to England from Australia and give himself up. In the same manner, the eye of God is in every place beholding the evil and the good. He can see right down into the depths of each heart. He can see the evil, the passions and the wrong thoughts. He can also see the good. "A bruised reed shall He not break, and smoking flax shall He not quench." God knows the smallest desires there are in any human heart to serve Him, and, if permitted, will fan the little spark into a blaze which shall overcome everything that is evil.

PERSONAL SALVATION.

—A revelation of the personal Christ is essential to genuine faith. Neither doctrine, nor sacrament, nor priestly intercession, will suffice. We must "receive HIM,"—"Christ in you, the hope of glory." We are "saved by His life."

GEMS FROM "ROMANS."

Careful students of Scripture will be abundantly able to set their seal to the truth of the statement in the last verse of John's Gospel that "even the world itself could not contain the books that should be written," if everything were said, that could be said, upon Jesus Christ and His sayings, and the teachings which proceed out of His life, death, and resurrection.

IV.

"By whom we have received grace and apostleship for obedience to the faith among all nations for His name." (Rom. i. 5.)

The Bible is indisputably the finest commentary upon the Bible. There is no need to go outside its pages for the spiritual explanation of any passage. To follow the one word translated "grace" in the above passage throughout the New Testament, gives a fuller definition of the meaning of the term than any human commentary that has ever been written. Taking it and its allied words, we find in Luke iv. 22, that it is used to express the influence of words spoken by the power of the Holy Ghost, where the Jews marvelled at the "gracious words" that proceeded out of the mouth of Him who was apparently the carpenter's son. How many men since have marvelled at the gracious words that have proceeded out of the mouths of some of His followers, who have been of low estate in this world, "servants and handmaids," working men and servant-girls, baptised into the power of the Holy Ghost. In 2nd Cor. i. 15, it is used to express the refreshing effect upon God's children, of words spoken by the Holy Spirit. In Eph. iv. 29, it is used to express the good influence upon all around which will flow from the words of those in whom Christ dwells, and who live in His Spirit. In 1st Cor. xvi. 3, the word is used to express a "liberal gift," which the salvation of Christ assuredly is. In 2nd Cor. viii. 4, 6, it also expresses the meaning *gift*.

In Luke ii. 52, Acts ii. 47, and Acts viii. 10, 46, the word translated "grace" in the above passage is used to signify the favour with God, resulting from the presence of the Spirit of God or Christ in the heart, and also the favour with man resulting from the same cause. But in the latter case it must be noticed that this favour only lasts so long as sin is not definitely witnessed against. Up till His thirtieth year Christ "grew in favour with . . . man," because His time had not yet come to openly rebuke man's sin, but directly it had come they tried to slay Him, (see Luke iv. 29), and at last crucified Him. In a similar way His Spirit in a follower of His, makes, from a human point of view, a very lovable character, until He leads to the open rebuke of sin, and then the "favour" of mankind changes to hate. In John i. 14, it is recorded that Christ was *full* of this glorious "grace." In John i. 16, it is stated that there is the *same* grace in the believer as in Christ. In John i. 17, the dead law came by Moses, but the living power within, (grace) by which the law may be kept came alone by Jesus Christ. In Rom. iv. 4, 16, xi. 5, 6, Eph. ii. 5, 8, it is insisted that this indwelling power is a *gift*. In 1st Pet. iii. 7 it is used to denote the Holy Ghost dwelling in the bodies of believers.

In Acts xv. 11, it signifies salvation. In Rom. iii. 24, it is salvation as a free gift. In Rom. v. 15, it is three times repeated as salvation by free gift, as well as in the 16th verse. In the 17th verse of the same chapter it signifies the Holy Spirit. In the 20th verse it is used to express the fact that the power of God is far greater than the power of sin, and in the next verse the *eternal* power of salvation over the power of sin. In the 2nd Cor. iv. 15, it denotes the great Salvation when Christ shall appear with His saints. In Rom. vi. 14, 15, it is the power of the Holy Spirit over sin. In Heb. ii. 9, it denotes that by the power of God Christ offered Himself on Calvary. In Heb. xii. 28, believers are exhorted to receive the Holy Ghost, in order to serve God acceptably. In Heb. xiii. 9, it is by the Holy Spirit that we are established in sound doctrine. In Acts xiv. 26, Paul and Barnabas are recommended to the power of the Holy Ghost for their work, by the Church; and in Acts xv. 40, Paul and Silas are exhorted to look to the same source. "The grace of God" is not the cant term that is often used. It means the mighty spiritual power which comes from the indwelling of the Holy Ghost shed forth through the faithful preaching of the Gospel. There is hardly a place in which the word grace is used in the New Testament where the words "Holy Spirit" would not be equally applicable. Thus in Rom. i. 7, the saints are practically exhorted to be filled with the Holy Spirit. In 1st Cor. i. 4, it is the Holy Spirit given to all believers that is referred to. In 1st Cor. xv. 10, it signifies the mighty power of the Holy Ghost within, doing works for God. In Gal. i. 15, "called by the Holy Spirit" is denoted. In Rom. xii. 3, xv. 15, 2nd Cor. i. 12, and Gal. ii. 9, the Holy Spirit is alluded to. In 1st Cor. iii. 10, it is the *wisdom* of the Spirit. In Eph. iii. 7, 8, it is the power of the Spirit by which alone men are trained and taught to be successful preachers of the Gospel. In Luke ii. 40 it was the Holy Spirit shining forth through the boy Jesus; in Acts iv. 33, it was the same Spirit shining through the early believers. Exactly the same thing happens now-a-days. Who that has been engaged in aggressive work for God, has not seen the sin-scarred, ugly face of many a new convert, lit up with the peace and joy of the Holy Ghost within. In Acts xi. 23, it is the mighty salvation that was effected through the preaching of the Gospel by the scattered Jerusalem believers. In Rom. xii. 6, it signifies the various talents bestowed by the Holy Spirit. In 2nd Cor: xii. 9, it denotes the power of the Holy Ghost within, as sufficient for any temptation. In Rom: v. 2, it is the power of the Holy Ghost through faith in Christ. In Gal: v. 4, the fact is denoted that the continual inflow of the Holy Spirit is entirely due to faith. Directly we begin to work for it, instead of believing, it ceases. In 2nd Pet: iii. 18, it is by abiding in Christ that we spiritually grow. In Luke vi. 32, 33, 34, the word translated "thank" is the same as the word usually translated "grace." The meaning of it is, that the fact of a person loving those who love him is the mere outcome of human nature, but that it takes "grace," salvation, and the indwelling power of the Holy Ghost to love those who hate him.

The word translated "apostleship," and the allied words, mean in every case the business of one sent on an authoritative message. The word "apostle" is totally opposite to the term "apologist." An apostle is one sent with authority to publish a message. When men begin to apologize and defend the Gospel it is an unmistakeable sign of spiritual backsliding. We are here as *ambassadors* for Christ, with all the authority of the Creator of the Universe at our backs to proclaim the terms of peace between Him and the rebel man.

The word translated "obedience" and allied words, denotes "utter submission to" in every case. In Rom. v. 19, it denotes the exceeding obedience of Christ even to the death of the cross, and separation from God on account of man's sin. In Rom. vi. 16, it is the yielding unto Christ which brings salvation. In 1st Pet. i. 14, it is the obedience unto God, which naturally flows from those who are born again. In Rom. xv. 18, it is the obedience to God wrought in the soul by the power of the Holy Ghost through the preaching of the simple Gospel. In 2nd Cor. x. 5 the *entirety* of this obedience is denoted, "every *thought* brought into the obedience of faith." This is necessary, for the law of Christ goes exceedingly deep. Moses said, "Thou shalt not commit adultery," (Ex. xx. 14), but Christ says "Whosoever looketh . . to lust . . hath committed adultery," Matt. v. 28. A strong spiritual character is never formed until the *thoughts* are brought under obedience to Christ. In Heb. v. 8, Christ experienced to the uttermost extent what obedience to God is, when He suffered for our salvation. His Spirit in us will bring forth in a smaller measure, exactly the same fruit that it brought forth in Him. In 1st Pet. i. 2, obedience to Christ's law is the result of the working of the Holy Spirit within the believer after his separation unto God. In 1st Pet. i. 22, we are purified by the Holy Ghost. It is only by obeying and yielding to the Holy Spirit that He can purify us. The fact is insisted upon in Acts v. 32, that the Holy Spirit is received and retained in His fulness solely through obedience to Him. The Greek word translated, "to obey" in various parts of the New Testament also means "to hearken" "to listen." To listen to Christ always means to obey Him. We are not really listening to Him if we do not obey Him. In Matt. viii. 27, and Mark i. 27, the words mean entire subjection to Christ, being utterly given over into Christ's power. In Rom. vi. 17, obedience *to doctrine* is spoken of. There are many now-a-days who wish a shadowy sentimental imitation of the religion of Jesus Christ, and who scoff at all definite dogma about Him. Such are not obeying the Holy Ghost. In 2nd Thess. i. 8, we are told that if men do not obey and submit to the good tidings of God, they will inevitably incur the vengeance of the flaming fire of the wrath of the Lamb. In Heb. v. 9, salvation is only through submission to Christ.

The remainder of this verse must be taken in the next paper. In it occurs the word *faith*, upon which a dozen papers could easily be written, and then only the fringe of the subject would be touched.

M. & E. A. G.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON X.

Sunday, June 9th.

SUBJECT: Jesus before Pilate.

Parallel Passages: Matt. xxvii, 11-26; Luke xxiii, 1-25; John xviii, 28-40.

Golden Text.—Pilate saith unto them, Take ye Him and Crucify Him.

The count of blasphemy which had been sufficient for the Jewish Council to condemn Jesus according to Jewish law, would be, as they knew, of no avail with Pilate. Roman law must be satisfied. Again was the Scripture fulfilled, "the rulers take counsel together against the Lord and against His anointed." (Psalm ii, 2.) The plotters found it easier to influence the whole Jewish Council than to satisfy the Roman law, Pilate's was a Civil Court. The Roman law took no cognisance of such a crime as blasphemy. Therefore the charge of sedition was preferred. "Whosoever maketh himself a king speaketh against Cæsar."

Pilate knew they had delivered Jesus for envy, and again and again sought to appease the mob and release Him. He affirmed that he found no fault in the prisoner at all, and suggested that as it was their custom to have one prisoner released to them at the feast he should release Christ.

It was usually the greatest criminal that was thus released, and it is noteworthy that Barabbas was actually guilty of the very crimes of which Jesus was accused, namely, insurrection and sedition.

How easily a mob is swayed, it acts upon impulse, and reason has no power over it. It seems to be afflicted with a sort of temporary madness. All the healing power and compassion of the meek and lowly Teacher was forgotten. The hearsay evidence of the false witnesses was glibly circulated, and the thoughtless crowd, fanned by the influence of the chief priests, join in the cry, "Crucify Him, Crucify Him." Like sheep they follow their leaders. Some from sheer thoughtlessness, others because they always like to be on the popular side, others from fear of the authorities. Would there not be many in this day who would do the same. The Jews had a false idea of the coming of the Messiah. Let us study God's Word in the light the Holy Spirit will give for the asking, that we may have a right conception of His work and character, and so may not join in crucifying Him afresh in the person of any of His followers. It is needful to seek to know the mind of the Lord for ourselves and not be too ready to join in condemning any one, because every one else does. Nor be too ready to think a thing is right because every body else says so.

The chief priests had long been anxious to get Jesus in their power. Two years before they "held a council against Him" (Matt. xii. 14,). They hated Him because He had condemned their hypocrisy and the shallowness of their religious profession (Matt. xv. 12.). They feared for their prestige with the people whom they conspired together to keep in ignorance; while one of the declared characteristics of Christ's Kingdom was that, "the *poor* have the Gospel preached unto them." Again and again they sent officers to take Him, but these returned, powerless and empty handed, saying "never man spake like this man." (John vii. 45-49.)

"And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." Pilate despised His persecutors but acted thus to satisfy the clamourings of the people.

The soldiers led Him away to be crucified; they called together the whole band; while in mockery of His supposed seditious crimes, they robed Him in purple, crowned Him with thorns, and saluted Him as King of the Jews. Bowing their knees they worshipped Him. Thus all the most ignominious indignities were heaped upon Him. But

" The head that once was crowned with thorns,
Is crowned with glory now,"

and to Him every knee *shall* bow.

When John Huss, the Bohemian Martyr, was brought out to be burned, they put on his head a triple crown of paper with painted devils on it. On seeing it, he said, " My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake, wear this light crown be it ever so ignominous? Truly I will do it and that willingly." When it was set upon his head the bishops said, " now we commit thy soul to the devil." "But I," said Huss, lifting up his eyes towards Heaven, " do commit my spirit into Thy hands, O Lord Jesus Christ: to thee I commend my spirit, which Thou hast redeemed."

Correspondence.

INTELLECTUAL SELF-CONCEIT.

To the Editor of the " Bombay Guardian."

DEAR SIR:—I thank God for the clear testimony to the old-fashioned soul-saving truths of the Gospel which the *Guardian* bears week by week. We need your witness in India. My heart has been deeply stirred and saddened by reading another paper, which, although professing to be " Christian " in its editorship speaks with a different voice. Its standard, judged by its utterances, is a standard so closely allied to that of the world as to be barely distinguishable from it. An illustration of its tone and teaching is found in an article in its issue of May 22nd. It is to be noted that the Word of God is very little quoted by the author. Indeed, how can it be? for the sharp two-edged sword of the Spirit is an instrument which would inflict deadly wounds on his intellectual pride and self-conceit.

But in answering him I propose to use very little else than that Word. " To the law and to the testimony: if they speak not according to this word it is because there is *no light* in them " (Isa viii .20.)

The ten false spies are evidently not dead yet, for the writer begins with talking about the " impregnable fortresses towering high " of the religious systems of India, and of the " intellectual giants " by which these systems have been constructed, and he sneers at the faithful ones who, like Caleb and Joshua, say " Let us go up at once and possess it for we are well able to overcome it " in the strength of the Lord; and " neither fear ye the people of land, for they are bread for us, their defence is departed from them and the Lord is with us, fear them not " (Num. xiii, 30 xiv. 9.) Faithful missionaries who believe this are called by the writer " very inexperienced " and their glorying in the power of the Gospel is called "shallow and misleading," " hollow and dangerous." " Verily their rock is not as our Rock, even our enemies themselves being judges." (Deut. xxxii 31).

The writer then goes on to falsely charge those missionaries who base their work on John iii 7 (" Ye must be born again ") with endeavouring to " eliminate from India the educated missionary." Nothing is further from our thoughts. We do not want to " eliminate " a single missionary from India. What we pray for is that every missionary in India may teach the simple unadulterated Gospel, and like Paul, cast all human learning behind his back in preaching it. John Wesley, like Paul, was an educated man, but he took the extremest care in preaching the Gospel to keep his human intellectual attainments out of sight. He said that when " human learning came in the Holy Spirit went out." Paul said he would not preach the Gospel with " wisdom of words, lest the Cross of Christ should be made of none effect." (1st Cor. 1, 17.)

The writer then goes on to say that " uneducated men " who he explains further on to be " converted carters, ploughmen, railway guards, and shopkeepers," cannot properly master a foreign tongue and that therefore no one but university men are fit for foreign work in the Gospel field. What ineffable self-conceit! One of the greatest linguists of this century, Elihu Burritt, who was acquainted with more than fifty languages, was a blacksmith. Some of the finest translations of the Bible that exist were made by men who were originally of the converted carter, ploughman, and shop-keeper " class. Carey was a shoemaker. If God calls any man to a certain work, He always gives him the ability to do that work even if it involves the learning of a dozen languages. " My God shall supply ALL your need according to His riches in glory by Christ Jesus (Phil. iv. 19.)

How different is the puffed up spirit of this writer to that of Hudson Taylor the founder of the China Inland Mission, who always tells his " converted carters and ploughmen " with reference to learning the most difficult language of Asia that that which a Chinese baby can learn they can learn too.

The remainder of the article is taken up with scoffing at all missionary work which requires faith for its support, and in deriding those who practically believe in Matt vi. 33.

I am sure that the prayers of every one of your saved readers will be for this man, that he may come down from his lofty pedestal of intellectual pride, be converted, and become as a little child, without which he cannot enter into that kingdom of heaven he is so grievously ignorant of (See Matt: xviii. 3.)

Yours faithfully in Christ's service,

JOHN III 6.

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

To the Editor of the " Bombay Guardian."

DEAR SIR,—In the letter of Mr. Taylor, which appeared on the 4th instant I am among other accusations charged with disingenuousness because of the many omissions which are said to occur in my first communication to you. I shall now endeavour, with your permission, to refute these charges.

I am said to have suppressed a very important fact connected with the dismissal of a native Christian teacher. My reply is that, this teacher whose name is Bhika Ishwardass Patell was, about the 7th July 1885, suspected by Mr. Taylor of having helped the Salvation Army to rent a portion of " a house " situated only about twenty-five yards distant from " the Presbyterian Mission House " at Ahmedabad. Mr. Taylor desired Bhika, who had a lien upon this portion of the house, to prosecute the Salvation Army for trespass. This he declined to do mainly because his brother was a member of that body. His refusal to prosecute was eventually construed into friendliness for the Army. And a notice bearing date the 26th October of the same year 1885 was served upon Bhika by Mr. Taylor. In that notice Mr. Taylor mentions nothing whatever of the serious offence he lays against him in your columns. Nor was any mention made of this offence to the gentleman in whose presence the notice was drawn up. To him and to myself among others the reason advanced for this young man's dismissal was his alleged sympathy with the Army. And I am assured that it has only been since my letter appeared in your issue of the 20th ultimo that the motive mentioned by Mr. Taylor for this dismissal has transpired.

The other case in which I am said to have suppressed facts is that of Mr. Upakhar A. Desai, B. A. The facts here are briefly as follows. In 1887 a dispute arose between Mr. Desai's brother and Mr. Taylor regarding a plot of land at Ranipur. And because Mr. Desai was an employe of the mission, Mr. Taylor desired him to influence his brother to yield to his wishes. This he declined to do, hence he fell into disfavour. Mr. Desai fell into further disfavour because he would not use his influence over his wife to keep her from giving an occasional dole of grain to members of the Salvation Army when they came to his door to beg. The tension between Mr. Taylor and Mr. Desai grew greater, and after returning to Ahmedabad from a visit to Ranipur in June last year Mr. Taylor wrote out a month's notice for Mr. Desai. This notice Mr. Taylor shewed Mr. Desai privately, who to escape the disgrace of dismissal, sent the former his resignation. If all these circumstances do not amount to treating a man so unjustly as to force him to resign, I do not know how else to define it. At the time the resignation was sent in there was absolutely no connection between the unfavourable reports Mr. Taylor refers to regarding this class and Mr. Desai's resignation, and there certainly is none now. I would mention that only one such report from the educational inspector had been received prior to Mr. Desai's retirement from the mission. Mr. Desai wrote to the Presbytery to complain of the treatment he had received from Mr. Taylor. And at one of their meetings was questioned so as to reiterate all he had said in his letter. But the Presbytery did not let him know what Mr. Taylor had said, nor had they up to the 4th instant communicated anything to Mr. Desai to show that they " confirmed " Mr. Taylor's " action."

With regard to myself Mr. Taylor says:—" Time after time during the past six years, the Presbytery had occasion to minute adversely regarding the work, more especially the Scripture teaching for which he was solely responsible, but ultimately after years of forbearance it was found necessary to dispense with his services."

Mr. Taylor's mention of the past six years carries us back to the year 1883. And as the two means by which the Presbytery make themselves heard are their minutes and their annual reports, I shall as briefly as possible refer to those issued during this period. From 1883 to 1887 whenever mention of the school is made in the annual report by others than by myself it is uniformly favourably. In that of 1885 it is especially so, for in that it runs thus:—" The Educational portion of our work was never, we may safely say, at any previous period of our history in such an efficient state. . . . . The prosperous condition of the Ahmedabad and Surat Mission High Schools reflect great credit on the teaching staff, and especially on Messrs McAfee and Jervis, the gentlemen in charge of these institutions." And as the " educational portion " of a mission High School includes both the secular and scriptural instruction imparted in it, this report disposes satisfactorily of three at least of the six years referred to by the Rev. Mr. Taylor.

At the end of the year 1886, to make myself more useful as a mission worker, I applied to the Presbytery to sanction the arrangement I had made to attend the medical school at Ahmedabad for a short time each day during the working hours of the school. My request was refused by a minute, dated the 18th January 1887, and with the refusal *the first* adverse minute regarding the results of the scripture examinations was sent me. I protested against the censure of Presbytery and pointed out that the results of an examination in the Christian Scriptures of classes composed of Hindu, Mahomedan, and Parsee lads must, if determined by the average number of marks obtained by these classes, be deemed unsatisfactory because:—

(1) the promotion of these lads from class to class, as well as their position in their respective classes in no way depended upon their knowledge of scripture;

(2) money and book prizes were very seldom awarded for proficiency in the Scriptures;

(3) the boys came with a rooted dislike to the principles of a religion so aggressively hostile to theirs as Christianity is;

(4) moreover the classes were *each year* recruited by lads who came to the Mission High School from all the schools in the city and from numerous others in the outlying districts of the province;

(5) these new comers, who formed very nearly 50% of the High School, were alike ignorant of biblical history, as of biblical terminology, because their instruction in Scripture had been commenced only recently. And

(6) at an examination if such students as these wrote anything more than their names on the papers they put in, they wrote what plainly indicated their indifference towards, as well as their consequent ignorance of the religion they were being examined in. My protest was unheeded, and at the end of the years 1887 and 1888 two other minutes were passed repeating the censure of their predecessor. And this was done notwithstanding the facts known well to the Presbytery that I had relaxed no effort in instructing my pupils, and had made the most of the very small means at my disposal for rewards to produce an increase in Scripture knowledge. I have now by me the results of several examinations in Scripture held in the Ahmedabad Mission High School during the year 1888. And one of these shows that while the first eight boys of the " Matriculation " class obtain from 28 to 91 marks per cent, the second eight obtain from 21 to 3 only. Thus by taking the work of lads a few months only under my care with that of those who had perhaps been as many years, the average for the class is brought down to 32.6 per cent. I would in passing add that, to every one who has taught classes composed of English, Scotch, and Irish boys in an ordinary *day* school the difficulty of obtaining a good average in a Scripture examination is indeed great. And yet these lads are being examined in the Scriptures of the religion of which they are professedly members. How many fold this difficulty is increased, when those who are examined are not only alien to, but are avowedly hostile to the religion in which they are being examined, only those who like myself have been face to face with it can testify.

As Mr. Taylor's condemnatory statement, which I have quoted, covers my secular as well as my scriptural instruction I shall, before I leave the matter of the education imparted in the Mission High School at Ahmedabad place a few simple facts before your readers. When fourteen years ago I took charge of the school there were 188 boys' names on its rolls. There were fluctuations thereafter in this number, but the tendency was ever an upward one as five successive reports show, for they were 253-351-449-470, and in 1886 there were as many

as 523 names on the rolls. In that year the fee rates were raised to an equality with those charged in the Government High School, and this made it possible for a private high school to be started with lower fees. The establishment of such a school brought down the numbers in the Mission School very considerably. And since then they have remained as low as from 200 to 250. The grant-in-aid when I took charge of the school was only Rs. 1,143-8. When I left it, it was Rs. 3,517.

Yours faithfully,
F. L. Mc Afee.

Bombay, May 22nd, 1889.

[The great length of Mr. McAfee's letter has necessitated its division into two parts. The remainder of his defence will appear next week, when we hope to close this correspondence. It has drifted away from the important subject of "Heathen Teachers in Missionary Schools," with which it started; and only a sense of fairness to accused persons has induced us to continue it to its present length.—Ed. *Guardian*.]

A LESSON IN SYMPATHY.

It surprised the shiners and newsboys around the post-office the other day to see "Limpy Tim" come among them in a quiet way, and to hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's!"

"Goin' away, Tim?" queried one.

"Not 'xactly, boys, but I want a quarter the awfulest kind just now."

"Goin' on a 'scursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting-room of a daily paper, put down his money, and said:

"I guess I kin write it, if you'll give me a pencil."

With slow-moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote:

"Died—Litul Ted—of scarlet fever; aiged three yeres. Funeral to-morrer, gon up to hevin; left one bruther."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the notice on the counter and gasped:

"I—I had to sell my kit to do it—b—but he had his arms aroun' my neck when he d—died.

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the door-step, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins. Did God ever make a heart which would not respond if the right chord was touched?

A MODERN WILLIAM CAREY.

A pastor in New York State, says *World Wide Missions*, writes the following interesting incident. One day in going the usual round of his labours he stepped into the shop of one of his best members intending to have a little chat. Finding the front store empty, he walked through into the repair shop. He heard talking, and expected to find at least two persons, but to his surprise found the cobbler alone, and talking to himself after this fashion as he bent over his work: "I wish we had raised the twelve hundred thousand for missions this year." (Whack! whack! striking the last as if to nail that much.) "I wonder how the Chaplain feels! what will he say!" (Whack! whack!) "I wonder if the amount lacking couldn't be divided up among all our members." (Whack! whack!) "I am willing to pay my share of it!" (Whack! whack!)

The pastor turned and stole softly away without disturbing these profound meditations. He knew that the silver head bowed over that lap-stone had worked and planned to such good purpose in the past that far more than "his share" as men count shares, had been paid out of his hard earnings; and who could tell what inspiration would come to him now as his heart warmed and glowed over the thought of the world's conversion.

It makes one think of that other shoe-maker, who was called by some the "consecrated cobbler," but who soared on the wings of his love for a perishing world from a cobbler's bench to a translator's desk, to give the Bible to two hundred millions of people, and to furnish such a wonderful illustration of his own ever-memorable words: "Attempt great things for God. Expect great things from God."

'Tis not in temples made with hands
The Great Creator dwells,
But on the mountain-top He stands,
And in the lowly dells;
Wherever fervent prayer is heard,
He stands recording every word;
In dell, on mountains everywhere,
He never fails to answer prayer.

PASSENGERS ARRIVED.

Per P. & O. Str. *Siam*, May 26th.

From London.—Major E S Browne Captain C Etheridge Captain Stapleton Cotton Dr E H Drake Brockman Mr T B Morris.

From Brindisi.—Mrs Lee-Warner Mrs Hannyngton Mr T E Ellison Mr A Craigie Mr W M Clark Mr McLachlan Colonel T Ward Mr and Mrs Shrager Mr Syed Mahomed Hadi.

PASSENGERS SAILED.

Per P. and O. Str. *Clyde*, May 28th.

For London—Mr and Mrs Fletcher and infant Mr and Mrs Shilstone, child and infant Mr H B Knowlys Mr Parkaschenna and son Surg-Major T Patterson Mr R Richardson Mr W Wright Mr Pickering Clark Mr Bannister Mr Norman Rev G. Gothard Mr J L Willian Miss Nisbett Mr and Mrs J Anderson and child Rev and Mrs P H Barrett and infant Mr W Condon Mr J Darragh Mr M V J Webber Mr M R Ahmed Mr N Huda and friend Capt H M Richards Mrs Peterson and child Lieut R H R Milne Capt E W Clarke Capt James Rice Mr P MacLene Mr and Mrs Chas Parker and two children Miss Parker.

For Brindisi—Mr S Tomlinson Mr T Bernard Hall Col H M Evans Mrs Chard and child Mr S Sinha Mr G A Witt Mr V Philips Mr Halliday Mr Packup Mr W A Thurman Mr James Dickson Capt H Ricardo Mr H Lawrence Col J G D Walker Mr J A Sett Mr M K Lalkaka Mr W R Greaves Mr H W Patrick Mr H M Abas Mr T Knowles Mr J V Smith Mr W F MacMahon Surg W H Burke Mr W Klein Mr E Grant Mr A Nother Mr E Schoen Mr G G Craig and Mr E C Rich.

For Plymouth—Mr C Bayley.

For Malta—Capt F C Bower, R A.

For Aden—Mr Dorabji Dinshaw Mr Cursetji Cowasji and Mr Jas Seery.

Advertisements.

Wanted to hire or purchase a bungalow at Worlee. Send full particulars as to situation and price by letter to "Advertiser," care of *Bombay Guardian*, Tardeo, Bombay.

SITUATION as personal attendant and needlewoman, or any place where she could be useful, wanted by a young woman of African extraction. Small wages only required. Will any lady try her? Mrs. Dyer, Home of Hope, Tardeo, Bombay.

PRINTING PRESSES FOR SALE

As under, having been replaced by larger Machinery: Royal Albion; Super Royal Hercules; Foolscap Folio.—Apply any day between 9 and 5 o'clock to *Bombay Guardian* Printing Works, foot of Grant Road Bridge, Bombay.

A DEMY STANDING PRESS by Hopkinson & Cope; a Perforating Machine, and a small (12 inch) cutting Machine for sale.—Apply any day between 9 and 5 at the *Bombay Guardian* Printing Works, foot of Grant Road Bridge, Bombay.

MRS. SCOTT

Certificated and experienced midwife is now residing at the Female Workshop near Grant Road Station.

THE BANNER OF ASIA:

CONTENTS FOR JUNE.

Luchminia, the Christian slave. God sweeps away her enemies' refuge of lies. Extraordinary affidavits of her mother and uncle. What next?—Scottish movement against the Opium traffic with China.—Progress of the Anti-Opium memorial to the Chinese Government.—Supernatural cure of the Opium habit.—NOTES AND COMMENTS.—The Anglo-Indian Temperance movement.—Noble action of the Free Church of Scotland against licensed sin in British Colonies.—Danger ahead: the moral character of British officials in Burmah.—News from all quarters.

To facilitate a large circulation, the annual subscription for India and Ceylon, post free, is only one rupee, payable in advance.

The annual subscription to the Straits Settlements, Shanghai, Hongkong, Japan, and the United States will be 48 cents, or one rupee, eight annas; to Great Britain and Australasia 2s. 6d., or one rupee, fourteen annas.

Subscriptions should be made payable to the Manager, *The Banner of Asia*, Tardeo, Bombay, or to Dyer Brothers, Office of *The Sentinel*, Paternoster Square, London.

YOUNG MEN AND WOMEN WANTED.

"WHOM SHALL I SEND, AND WHO WILL GO FOR US?"

The Hon. Secretary in India of the Indian Missionary Bureau will be glad to hear from young men and women (European, Eurasian, or Native) whom the Lord is calling to give their lives to His service. No one who is merely seeking a means of livelihood, or is desirous of getting into a genteel position, need apply. No one is wanted who is not prepared to do anything or go anywhere for Jesus. Apply in the first instance by letter to the Hon. Secretary, Indian Missionary Bureau, C/o Editors of *Banner of Asia*, Tardeo, Bombay.

INTENDING PASSENGERS TO EUROPE, AMERICA, &c.,

WILL be saved much TIME and TROUBLE by applying to THOMAS COOK & SON, who **Secure Passages** and **issue through Tickets,** including Steamer and Railway, from any part of India to Egypt, Palestine, Turkey, Greece, Central Europe, America, Australia, and to London, available by **any route across the Continent.**

No Commission charged, and every information *re* Quarantine, Steamers, Fares, Times of Trains, &c., given gratis.

LIBERAL REDUCTIONS to Missionaries and family parties, &c.

DRAFTS and CIRCULAR NOTES issued, and Sovereigns Supplied at most favorable rates.

PASSENGERS with COOK'S TICKETS met on arrival at Bombay and Calcutta, and receive the free assistance of their Interpreters at Brindisi, Venice, Naples, Genoa, Marseilles, &c., and may break the journey anywhere *en route.*

See Cook's *Oriental Travellers' Gazette*, free on application to

THOS. COOK & SON

RAMPART ROW, BOMBAY. | OLD COURT HOUSE STREET, CALCUTTA.

IMPORTANT NOTICE.—Thos. Cook & Son propose to organise one or two select Personally Conducted Parties for PALESTINE, with extensions if desired, to GREECE, TURKEY, &c., to leave Bombay next cold season, and will be glad to receive communications from any one desiring to join.

☞ **EVERYBODY SHOULD READ THE "BANNER OF ASIA."**

Annual Subscription for India and Ceylon. One Rupee. Office: Tardeo, Bombay. Subscribe at once.

VISITORS TO ENGLAND

WILL FIND A

Quiet and Confortable Home in London

AT

SHIRLEY'S HOTEL,

QUEEN SQUARE, BLOOMSBURY.

Beds from 1s. 6d. Meals from 1s. 3d.

Service etc. 8d. per day.

Central for Business or Pleasure.

References kindly permitted to A. J. Faulding Esq., Waterbury Watch Co., Bombay.

JOHN COLLINGS & SON.

MERCHANT TAILORS & OUTFITTERS

84, NEWGATE ST.,

LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting, including Clerical and Parsee clothing, are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used, and the prices are *moderate*.

PRICE'S

Toilet Soaps

Guaranteed free from Animal Fats.

"Pure Palm Soap"

Desiccated — Milled and Delicately Perfumed.
The finest and most durable Soap that can be produced.

Also ,,

"Vegetable Soap"

Excellent in quality.
Moderate in price.

PRICE'S PATENT CANDLE COMPANY LIMITED,
LONDON & LIVERPOOL.

PIANOS.
ORGANS.
HARMONIUMS.
VIOLINS.
BAND INSTRUMENTS.
BANJOES.
GUITARS.

S. ROSE & CO.,

BOMBAY.

PIANOS ON HIRE

FROM Rs. 15 TO Rs. 35 PER MONTH.

All Pianos on hire are kept in order and tune by a

EUROPEAN TUNER.

S. ROSE & Co., accept contracts for tuning by the year or otherwise in Bombay and the Mofussil.

S. ROSE & Co.,

BOMBAY.

PIANOS AND HARMONIUMS
SPECIALLY MANUFACTURED
FOR INDIA.

Price lists and Catalogues of Music Post Free.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba, **Bombay.**

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. Briggs.

INDUSTRIAL HOME FOR WOMEN.

Late Reformatory Hospital, Tardeo, Bombay.

The following Goods are for sale, orders are solicited to keep the women well employed.

Dungary and Glass Cloths, ready hemmed from Rs. 1/12 to 3/8 a dozen. Towels knotted ready for use from 2/- to 6/- a dozen. Dinner napkins at 1/12 a dozen. Mosquito curtains at 5/12. Babies' goodries from 8/- to 10/-

Communications to be addressed to Miss Richardson, Chunam Kiln Road, as above. Mofussil customers supplied by V.P.P.

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

BOMBAY TO MARSEILLES AND LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail.
„ Armenia	G. H. Read ...	...3395	480	...2nd June 1889.

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.

Agents.

Bombay, 21st May, 1889.

LARGE CONSIGNMENT

OF

WORKS EDITED BY H. L. HASTINGS.

The Anti-Infidel Library.	R.	A.	P.
Inspiration of the Bible		2	6
Who made the New Testament? ...		2	6
Fourteen nuts for sceptics to crack..		2	6
The testimony of Christ to the truth of the Old Testament		2	6
Israel's Greatest Prophet		2	6
Friendly hints to candid Inquirers...		2	6
Scriptural Manifestations		2	6
A warning word concerning the spread of Infidelity		2	6
Remarks on the mistakes of Moses...		2	6
Israel's Messiah, or why the Jews reject Christ		2	6
Spirit Workings, in various lands and ages		2	6
Infidel Testimony concerning the truth of the Bible		5	0
The corruptions of the New Testament		7	6
Egypt in history and prophecy ...		7	6
The separated Nation		10	0
The wonderful Law...		10	0
The Bible triumphant		12	0
Tales of Trust, by H. L. Hastings ...	3	2	0
Records of prevailing prayer, by H. L. Hastings	3	2	0

INTERESTING WORKS BY BISHOP TAYLOR.

	R.	A.
Our South American Cousins	3	0
The Model Preacher	3	0
California Life Illustrated	3	0
Seven Years' Street Preaching in San Francisco	3	0

ALSO

Six years with Bishop Taylor in South America, by Rev. O. Von Barchwitz-Krauser	3	0
Life of Bishop Taylor, with an account of the Congo Country and Mission, by Rev. E. Davies	2	8

"Watchman" Book Repository, Tardeo, Bombay.

Price 1 as. By post 1½ as.

OBEDIENT TO THE DIVINE CALL.

Thirty-six years of Unpaid Ministry.

A sketch invigorating to voluntary workers in the field of Christian philanthropy.

LONDON:

DYER BROTHERS, Rose Street Corner, Paternoster Square.

Bombay: "Watchman" Book Repository, Tardeo.

DAILY BREAD.

Selected portions of Scripture in the Hindi character, for every day in the year.

By Rachel Metcalfe.

*** This little book is well-printed. The compiler's main object is that God's Word may circulate and bring forth fruit.

120 Pages. Paper covers, 2 annas; by post 2½ ans. Cloth covers, 3 annas; by post 3½ ans.

Office of "Bombay Guardian,"

Tardeo, Bombay.

Agents and Canvassers wanted for *The Bombay Guardian* in every Station in India. Liberal terms. Address—

The Manager, Tardeo, Bombay.

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

WILLIAM WATSON & CO.,

BANKERS, ARMY AND CIVIL AGENTS,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

REMITTANCES made by Draft or Telegram at the best rate of the day; the arrangements for Telegraphic Remittances being very complete.

BILLS, DRAFTS, CHEQUES, BANK NOTES &c., cashed, or sent for collection.

PAY, PENSIONS and **ANNUITIES** collected.

CURRENT BANK ACCOUNTS opened. Interest allowed at 2 per cent. per annum.

INTEREST allowed on deposits made for

3	months certain, at	3½	per cent.	per annum	
6	do.	do.	4	do.	do.
12	do.	do.	5	do.	do.
18	do.	do.	6	do.	do.

LOANS AND ADVANCES made on approved Securities.

STOCKS, SHARES &c., bought and sold, and Investments made on the Stock Exchange.

SPECIAL REDUCTION!

In order to realize ready cash we offer several

NEW AMERICAN ORGANS

AT HEAVY DISCOUNTS.

FOR PARTICULARS ADDRESS:—

THE AMERICAN ORGAN AGENCY,

MAZAGON, BOMBAY.

THE MESSIAH'S KINGDOM.

Advocate of International Peace and Goodwill.

Edited by W. C. BRAITHWAITE, B.A.

London: Dyer Brothers, Office of *The Sentinel*, Paternoster Square.

Annual Subscription for India, R. 1. 12, and may be paid to the Manager of *The Bombay Guardian*, Tardeo Bombay.

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL (*Monthly.*)

Published by

THE AMERICAN PRESBYTERIAN MISSION,

SHANGHAI.

Subscription rate—$3.00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office, Tardeo, Bombay.

POONA METHODIST EPISCOPAL HIGH SCHOOL.

We desire to call special attention to our Boarding establishment. It is under the immediate care of Mrs. D. O. Fox, M. A. Parents and Guardians can place their children in the Boarding School with the assurance that they will be faithfully cared for.

The School teaches up to Matriculation examination.

The staff of teachers consists of:—

Principal, Rev. D. O. Fox, M. A., Lady Principal, Mrs. D. O. Fox, M. A., Head Master, W. E. L. Clarke, and five assistant teachers. Send for prospectus to the Principal.

BALDWIN HIGH SCHOOLS,

BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. KING, M. A.,
Principal.

LAHIRI & Co.,

Homœopathic Chemists and Druggists,

101, COLLEGE STREET,

CALCUTTA.

MEDICINE CHESTS:

Amongst many worthy of notice:—

1. **For Cholera**—Containing 12 medicines, one guide, and a bottle of Rubini's Camphor in a separate case. Rs. 5.

2. **For Cholera (large)**—Containing 24 medicines to meet the disease with its sequelled one guide and Rubini's Camphor. Rs. 10.

3. **For Domestic Purposes**—Containing 24 principal medicines in a handsome mahogany box, a drop conductor, and a guide in English. Rs. 10.

4. **Do. (large)**—Containing 60 internal and 5 external remedies with Dr. Laurie's Epitome of Medicine. Rs. 30.

5. **Do. (large)**—Containing 150 medicines with a drawer for external Tinctures and other accessories and adapted to Dr. Ruddock's "Text Book" or Dr. Laurie's "Domestic Medicine." Rs. 65.

Dr. Rubini's saturated Spirits of Camphor, Re. 1; Dr. Salzer's Camphor Trituration (superior to Dr. Rubini's Spirits of Camphor), Re. 1; Glass stoppered in boxwood cases, Rs. 2-8; Clinical Thermometer plain, Rs. 3-8; Magnifying, Rs. 5-8; ½ Minute, Rs. 6-8.

Catalogue and Price list free on application.

50th THOUSAND. BY POST 2½ ANS.

FACTS FOR MEN

ON

MORAL PURITY AND HEALTH.

TWO LECTURES BY

ALFRED S. DYER.

INTRODUCTORY NOTE.

"*Plain Words to Young Men upon an Avoided Subject* is the substance of a lecture delivered to about two thousand men in the Plait Hall, Luton, and to large gatherings of men in London and elsewhere. The facts which this lecture contains need to be brought to the knowledge of young men everywhere, and therefore no apology is required for the endeavour to obtain for it, by its publication, a yet more extended audience.

"Subsequently, *Safeguards against Immorality, and Facts that Men ought to know*, was given in the metropolis to an audience of about twelve hundred men under the presidency of the Chamberlain of London. It is intended to be a sequel to my 'Plain Words' to Young Men. Having repeatedly been asked, since the delivery of the first lecture for something of this character, I issue it also, in the hope and belief that it will be found useful to many beyond the appreciative and enthusiastic assembly that listened to it on the occasion referred to.

"To my readers whose experience enables them to realise the great importance of making known among young men the advice and warnings contained in these lectures, I appeal to co-operate in the work of their circulation in their respective localities. In the letters I have received from young men, I have already had proof of the good which can be effected even by isolated individual effort."

The *Christian Commonwealth* in a leading article on the second of these lectures said—"It did one's heart good to witness the fervent demonstrations of approval called forth by the noblest and purest, and most chivalrous of sentiments as to the sacredness of womanhood. The lecture was perfectly free from anything that could excite or gratify morbid curiosity on the one hand, or on the other give pain to those whose delicacy of feeling is so sensitive as to recoil from receiving any kind of instruction on the subject of chastity. The lecture was strong where it needed to be strong; and was replete with practical helpfulness."

The *Christian* said—"The impression made on us by hearing this lecture is deepened by its perusal. We cannot but think that its judicious distribution among young men would accomplish much good of a preventive kind."

The *Christian Leader* says—"Perfect integrity of motive and a truly Christian impulse go hand-in-hand with fulness of knowledge in these two lectures. We have often been grieved to see a work left to ignorant quacks which ought to be done by intelligent Christian men; and it is with no ordinary satisfaction that we find Mr. Dyer complying with a request which has frequently been urged upon him. What he has written may be placed with confidence in the hands of youths and young men."

LONDON:
Dyer Brothers, Office of *The Sentinel*, Paternoster Sq.
BOMBAY:
Office of *The Banner of Asia*, Tardeo.

By Post 2 annas.

OUR THEATRES.

And why Christian People cannot go to them.

BY

J. FORBES MONCRIEFF.

Author of "Our Giving," "Our Sowing," "Our Sabbaths, &c.

The Rock says—"Mr. J. Forbes Moncrieff deals very forcibly with the subject of theatre-going in this little pamphlet. He adopts the view we have always maintained as to the destructive influence of playhouses on all that is pure and good..... We hope to see the book do much good. There is much matter in a little compass."

The Sentinel says—"An unusually forcible and convincing pamphlet on the theatre question.....Many of its arguments are equally applicable to sensational novels. Christian people who read it will be helped to bear a more faithful and intelligent testimony against both novels and theatres."

Rest and Reaping says—"A valuable little treatise at a most trifling cost."

BOMBAY: Office of *The Bombay Guardian*, Tardeo.
LONDON: DYER BROTHERS, PATERNOSTER SQ.
EDINBURGH: ANDREW STEVENSON, 9, NORTH BANK STREET.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

THE BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	As.
Life of Benjamin Rice—for over fifty years a Missionary in India—late of Bangalore	1	12
Life and Letters of Fleming Stevenson	4	2
Pember—Earth's Earliest Ages	5	10
,, The Great Prophecies	5	10
,, The Antichrist, Babylon and the coming of the Kingdom	2	10
Every Morning—First Thoughts for First Hours—Joseph Parker	4	8
The Bible in the Pacific—Murray	4	8
Light and Colour Emblematic of Revealed Truth—Major Nickle	5	10
The Fulness of the Nations—Alder Smith	3	12
Christianity East and West: An Ecclesiastical Pilgrimage—by T. Grieve Clark (formerly of Bombay)	7	14
The Nun of Kenmare—an autobiography	5	10
The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church—by Murray, author of *"Abide in Christ," &c.*	1	14
The Case for Total Abstinence—Prize Essay by W. J. Lacey	2	10
New and cheap Editions of Bible Biographies by W. M. Taylor, D.D. The first three uniform in binding, &c.—		
Peter the Apostle	2	10
Daniel the Beloved	2	10
David king of Israel	2	10
Joseph the Prime-Minister	1	14
Bible Animals and the Lessons taught by them—Richard Newton, D.D.	1	14
Stones crying out, and Rock-Witnesses to the narratives of the Bible, concerning the times of the Jews—by L. N. R.	2	10
The Book and its Story—a narrative for the young—by the same author	2	10
Report of the Centennial Missionary Conference held in London, June 1888. Third Edition. 12,000 copies. Two vols., Royal 8vo., 1,230 pages	4	8
Stories by J. Jackson Wray—		
Will it Lift?—The Story of a London Fog	2	14
Jack Horner the Second	1	8
"A Song of Sixpence," for the Bairns	0	12
Primrose Garth	0	12

"What a wonderful man this Jackson Wray must be! We could not concoct a story for the life of us; and he seems to reel them off by the mile at a time. Those who are more versed in tales than we are, tell us that our friend is as good with the pen as with the tongue. Then he must be good, indeed. We best appreciate the vigorous proverbial style of his writing. There are nuggets of gold upon the surface."—Spurgeon.

Short Biographies for the People. Vols. 1 to 5. Each 1—0—6

"Sixty short and useful biographies, or shall we say beautiful miniature portraits? Each volume contains a world of charming instruction concerning the lives of the best of our race. Each life has a portrait in the forefront."—Ib.

Juvenile Garden Tools—consisting of serviceable Fork, Hoe, Rake & Shovel, per set R. 1-4.

16 QUARTO PAGES. PRICE 1 AN. BY POST 1½ ANS.

A TERRIBLE CRIME
UNDER
BRITISH RULE IN INDIA.

A complete and true History of the Patna Case, reprinted from the *Banner of Asia*. With Supplement.

They murder the fatherless, yet they say, The Lord shall not see.

Bombay: Office of the *Bombay Guardian*, Tardeo. N.B.—For distribution, 25 copies will be sent for R. 1. Larger quantities on special terms.

REMINISCENCES OF AN ABOLITIONIST.

Price R. 1 8 ans., cloth elegant.

A superior edition with gilt edges at R. 1. 14 ans. can be had.

Thrilling incidents, heroic actions, and wonderful escapes of fugitive slaves, in connection with the Anti-Slavery Underground Railroad of the United States, related by its President, LEVI COFFIN.

With Portrait of Levi Coffin, and facsimile of Autograph.

*** In the "Reminiscences of an Abolitionist," fiction is eclipsed by the romance of truth. Levi Coffin was the escaping slave's Good Samaritan. Once within his dwelling the fugitive was safe. Under his roof were sheltered over three thousand aspirants for freedom, of whom some were scarcely darker than their would-be masters, and among whom was that heroine of "UNCLE TOM'S CABIN," Eliza Harris, who, with her child in her arms crossed the Ohio river on the floating ice. Levi Coffin himself and his good wife were immediately identified, on the publication of "UNCLE TOM'S CABIN," with Mrs. Stowe's Quaker worthies, Simeon and Rachel Halliday. Even the veritable "Uncle Tom" (Josiah Henson) was befriended by him. Fact as they are, many of Levi Coffin's stories are as weird and startling as the wildest freaks of the imagination. But they almost invariably end happily. The underground Railroad was well organised, and after leaving Levi Coffin's house, fugitives could calculate with tolerable certainty upon reaching Canada—the land of freedom—in safety. Levi Coffin's Reminiscences, and the story of his own noble and heroic career, make a book which, for intense and absorbing interest, equals anything that has ever issued from the press.

The *Christian* says—"The most thrilling interest is sustained throughout these numerous narratives of apparently miraculous escapes; and the book loses none of its zest from the fact that the horrible system of negro slavery in the States is now happily a thing of the past."

The *Methodist Recorder* says—"It will do much good in these vaunted days of freedom to read of the struggles and sacrifices made by good men in the accursed days of slavery."

The *Kentish Express* says—"In reading the 'Reminiscences of an Abolitionist,' we find ourselves supplied with more than one link wanted to complete the chain of history, as well as with information which cannot fail to quicken the interest of British philanthropists in the present work of the Anti-Slavery Society."

BOMBAY: Office of the Bombay Guardian, Tardeo.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto ditto Morocco, gilt edges. Price Rs. 4

Gujerati New Testament. Revised Gujerati version, 12mo., Cloth, Price 8 annas per copy.

Printed and Published by Alfred Stace Dyer, at the Anglo-Vernacular Press and "Bombay Guardian" Printing Works, foot of Grant Road Bridge, Bombay.